Qur'an Intensive

A summary of the intents and objectives of the chapters (suwar) within the Noble Qur'an

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Let's Start
with a quick summary of the Qur'an

SECTIONS 1-10	JUZ 1- 10
All intents and goals of the Qur'an: Unity of creed, unity of direction, and unity of where one learns from.	**Al-Fatihah**
Tasking the Muslim nation with carrying the trust of being successors on earth through a manhaj which rests on three elements: Fear and obedience of Allah (Taqwa), absolute obedience towards Allah according to a complete and comprehensive manhaj, and becoming unique through a distinct character.	**Al-Baqarah**
Urging the Muslim nation to be firm and steadfast on the truth and bearing the responsibilities presented in Surah al-Baqarah by clarifying the factors which help in being firm and steadfast such as, closing the door of creedal doubts, closing the door of behavioral and moral whims, closing the door of assimilation and dissolution of character with non-Muslims.	**Aali-'Imran**
The first characteristics that those who are given succession on earth and are responsible for it must have are: Justice and mercy, especially with the weak, including women. Further, alliance with people of justice and alliance with them in Jihad against people of injustice in defense of the feeble on earth.	**Al-Nisa'**
Another characteristic that those who are given succession on earth is: Faithfulness to contracts and agreements. The first contract is that of succession on earth, then everything else, in specific. Also, clarification that the contract on succession comprises of three pillars: Ruling by what Allah has revealed, alliance towards Allah, His Messenger, and the believers, and rituals and rites for Allah Alone.	**Al-Ma'idah**
Clarifying the reality of Allah's Right to be worshipped and servitude, as well as their relationship. Also, the manhaj of all prophets and messengers, may Allah send peace on them, is the same manhaj of the Qur'an, namely, and clarifying the greatness of the Creator the Exalted, his innate, rational, and cosmic signs which necessitate monotheism in all aspects of life and which reject polytheism (shirk) and judge it as averse and reprehensible.	**Al-An'am**
Clarifying the definitiveness of the struggle between the truth and falsehood, and that it is an ancient natural operating system of life. Therefore, one must take a firm and positive stance with the truth, and should not put themselves in a dangerous position in this life and the hereafter.	**Al-A'raf**
Clarifying the laws of victory, namely, certainty in that victory comes from Allah Alone while taking the necessary means of Jihad in body, education, and wealth, which Allah made as a path towards victory.	**Al-Anfal**
The final proclamation for mankind and the concluding judgments between the camp of the Muslims, polytheists, and the people of the scriptures. Also, clarifying that the ideological warfare between the Muslim nation and all other nations on earth has no cure except thorough Jihad, and pronouncing the obituaries of those who are lazy and do not perform Jihad.	**Al-Tawbah**

SECTIONS 11-21	JUZ 11-21
Nothing emanates from Allah but the truth, justice, and wisdom. Faith in predestination does not mean to take them as excuses, for mankind chooses their destination; there is no useless play, chance, injustice, or tyranny involved.	**Yunus**
Calling to the truth requires consistency ("So, be steadfast") without being extreme ("Do not transgress") or watering the religion down ("Do not incline"); rather, it requires decisive and complete disassociation and separation from people of falsehood.	**Hud**
Consoling the Prophet, peace and blessings of Allah be on him, and insinuating that victory will belong to the Prophet, peace and blessings of Allah be on him, and callers after him, since many situations are similar to those of Yusuf, may Allah send peace on him.	**Yusuf**
The truth is strong and deep-rooted, even if at times it does not appear as such. Falsehood is weak and defeated; even if at times it seems apparent and inflated. However, in reality, it is weak and has no worth; therefore, beware of being deceived by falsehood and of running behind its false notions.	**Al-Ra'd'**
The greatest favor a person has in life is that of faith, and the greatest affliction is that of disbelief. There is a huge difference between the people of faith and the people of disbelief in this life and the hereafter.	**Ibrahim**
Strengthening the Prophet, peace and blessings of Allah be on him, his companions, and all callers while they are in the severest of difficulties in terms of the mocking, jest, and attacks of their enemies. Allah the Exalted will preserve His religion, and you are preserved through the preservation of Allaah, therefore, do not be awestruck due to the strength of the enemies; rather, persist and do not be weakened.	**Al-Hijr**
Presenting the favors of Allah the Exalted in various areas, therefore, do not use the favors of Allah the Exalted in disobedience to Him; rather, it is obligatory to give your due thanks to Allah the Exalted for these favors.	**Al-Nahl**
Transferring the Book, as well as its responsibility, from one nation to another, where it settled with the nation of the Prophet, peace and blessings of Allah be on him,. There is no other nation after [the nation of Muhammad, peace and blessings be on him], but rather, Resurrection and Accounting [on the Day of Judgment]. Therefore, this Ummah must be conscious of the worth of the Qur'an and its responsibilities, such as reading it, implementing it, and calling to it.	**Al-Isra'**
The main trials and tribulations that the believer faces, and the way to rid oneself of them.	**Al-Kahf**
Advice to parents in that they should bequest the trust of this religion to their children, so that they carry its responsibility, preserve it, take it strongly, and spread it in the horizons.	**Maryam**
Allah's manhaj is for happiness, not misery. Therefore, every hardship is accompanied by vast mercy, overflowing happiness, and deep contentment. True misery occurs when one abandons the manhaj of Allah the Exalted in this life and the next.	**Taha**
O believer, you must follow in the footsteps of the prophets, may peace be on them, in that you have sincere and devoted servitude to Allah the Exalted while also calling the heedless to the truth. If you do that, you would be of the righteous slaves of Allah the Exalted who inherit the earth in this life and the next.	**Al-Anbiya'**
Pilgrimage is a rite that builds an Ummah of striving (Jihad) which has deep faith in servitude to Allah the Exalted, resurrection, accounting, and unity, without differentiating between various lands and races.	**Al-Hajj**

Presentation of the qualities of the believers, so that one can compare themselves to these qualities and know where they stand as it pertains to them. Also, presentation of the outcome of those who contradict these attributes.	**Al-Mu'minun**
This is the Surah of education of moral and social character within and without the homes, in order to better preserve honor, society, and women, beginning with conscience and ending with penalties.	**Al-Nur**
This Surah is a criterion between the truth and falsehood. The truth is obvious and clear, and its evidences and proofs testify to the denial of those who belie the truth and to their following their misguided desires. Therefore, they deserve an evil recompense and final abode.	**Al-Furqan**
The requirement on those who proselytize is to convey the message of Allah the Exalted in the best possible way as it pertains to time and place and to look for and implement the most influential and effective ways in doing so.	**Al-Shu'ara'**
Religiosity is not mere actions of worship and rituals, but also control over the elements of cultural superiority, gaining knowledge, management skills, monetary power, and using these things to aid Islam.	**Al-Naml**
Confidence in the promise of Allah the Exalted and that it will be actualized, without a doubt, for those who actualize servitude to Him the Exalted and are confident in that He, Alone, is the Owner of strength. Whoever has this strength on their side, they are not feared for, and whoever has it against them, they are not safe.	**Al-Qasas**
Trials and tribulations are an ancient natural operating system of life, and life is not void of trials that extract the minerals of faith within the souls, takes the reality into the real world, and severs any chance of argumentation on the Day of Resurrection.	**Al-'Ankabut**
The signs of Allah the Exalted are obvious to the eyes and are apparent in the horizons. They show the existence of the Truth, the One, to whom all natural operating systems of life go back to. So, how do they not believe?	**Al-Rum**
Educating children and raising them on the correct creed by addressing their pure innate dispositions with the signs of Allah the Exalted in the souls and horizons.	**Al-Luqman**
Submission and surrendering to Allah the Exalted as a choice in this life, as well as adhering to the path of those who submit themselves through their free choice, and keeping away from the path of those who are arrogant.	**Al-Sajdah**

SECTIONS 21-23	JUZ 21-23
Submission to Allah the Exalted occurs even in difficult situations, and even if you do not understand the wisdom behind it, because honor of the believer is in submission to Allah the Exalted, none else, in obedience, surrendering, and entrusting all matters to Him.	**Al-Ahzab**
Submission, obedience, and thankfulness to Allah for His favors leads to cultural progress and prosperity. In contrast, arrogance, rebellion, and haughtiness lead to cultural weakness and downfall, as well as punishment in the hereafter.	**Saba'**
Submission to Allah the Exalted is not just a path to paradise in the hereafter, but also a cause for honor and might in this life.	**Fatir**
Submission to Allah the Exalted occurs via continuing and insisting in the path of proselytization, regardless if people accept the faith or not.	**Yasin**

Submission to Allah the Exalted means yielding, surrendering, and showing absolute obedience to His orders, even if we cannot see the wisdom behind them, as is the case, even to a minor extent, in all legal orders.	**Al-Saffat**
Submission to Allah the Exalted also occurs by the believer submitting to the truth at time of dispute and coming back to it quickly, without obstinacy, arrogance, or insistence on the mistake if it becomes clear that the truth lies in something else.	**Saad**
The root and fundamental of submission to Allah the Exalted is sincerity in all acts of worship, movements, and still moments. Sincerity and devotion is the path of having one's repentance and all inward and outward actions accepted.	**Al-Zumar**

SECTIONS 24-26 — JUZ 24-26

Calling to Allah the Exalted is the most important individual and communal obligation. Therefore, call to Allah the Exalted and do not fear the blame of critics. Also, rely on Allah, entrust your matters to Him, and do not fear the difficulties of the path, because Allah the Exalted will protect and preserve you.	**Ghafir**
Calling to Allah the Exalted makes you, O Ummah of Muhammad, peace and blessings of Allah be on him, those in charge of carrying the trust of the Noble Qur'an to all that exists. Therefore, there are orders you must adhere to and there are pitfalls you must beware of in the path of proselytization and as it pertains to the character and manners of the caller. So, take heed from the history of the Children of Israel.	**Fussilat**
Calling to Allah and your responsibility towards the Qur'an necessitates that you refer to consultation and deliberation during times of differing and dispute, because it is the guaranteed preventative measure against disunity of the Ummah as previous nations were disunited. Therefore, beware of disunity.	**Al-Shura**
Calling to Allah and your responsibility towards the Qur'an and establishing the religion necessitates that you beware of the materialistic phenomena that many people are dazzled by, causing the message to be lost. Therefore, beware of these phenomena.	**Al-Zukhruf**
Calling to Allah and your responsibility towards the Qur'an and establishing the religion necessitates that you beware of materialistic phenomena such as position and power as causes of belying, confusion, and arrogance.	**Al-Dukhan**
Calling to Allah and your responsibility towards the Qur'an and establishing the religion necessitates that you beware of another pitfall which prevents acceptance and transmission of the manhaj, namely, arrogance, which leads to obstinacy and rejection of the truth.	**Al-Jathiyah**
Calling to Allah and your responsibility towards the Qur'an and establishing the religion necessitates that you beware of another impediment of faith, namely, shunning reflection, pondering, and taking heed and regard of the cosmic, historical, and revealed signs of Allah the Exalted.	**Al-Ahqaf**

SECTIONS 26-27 — JUZ 26-27

Obedience to Muhammad, peace and blessings of Allah be on him, is the gauge with which one can measure the accepted or rejected nature of any action. The hardest test for those who follow and obey Muhammad, peace and blessings of Allah be on him, is Jihad, which is the highest levels of truthfulness. Sincerity in Jihad consists of fighting for the Sake of Allah the Exalted.	**Muhammad**
Glad tidings to the Prophet, peace and blessings of Allah be on him, in that he will receive Divine Conquering, and to the companions in that they will be given tranquility and contentment, due to His Knowledge of what is in their hearts, namely, truthfulness, loyalty, sincerity, and jealousy for the religion of Allah the Exalted.	**Al-Fath**

Mannerisms of dealing with the Prophet, peace and blessings of Allah be on him, and within the Muslim society, in order to create a generous, honorable, and clean Muslim society which sets an example, through which people become acquainted with the religion of Allah the Exalted through its Islamic morals and qualities.	**Al-Hujurat**
O mankind, Allah's Watchfulness over you is comprehensive, all-inclusive, severe, minute, and frightening. Therefore, always be aware of whisperings of the soul, heedlessness, and the devil, all of which distance you from the path of paradise.	**Qaf**
O mankind, sustenance is in the Hand of Allah the Exalted, as are favors and deprivation, in this life and the hereafter. So, flee to Allah the Exalted and choose his path, because sustenance is in His Hand, Alone.	**Al-Thariyat**
O mankind, you are subject to your actions and choices. On the Day of Resurrection, none will be held accountable for the deeds of someone else; rather, everyone will be held accountable for their own actions, regardless if they are good or bad. Faith is the path of paradise, and disbelief is the path of hellfire.	**Al-Tur**
O mankind, the source of correct knowledge and cognizance is revelation, and the source of falsehood, delusions, and superstitions is conjecture, whims, and false hopes. Therefore, be with the truth, not the falsehood.	**Al-Najm**
O mankind, get to know Allah the Exalted through His wrath. Allah the Exalted is Able, Great, the One that Subdues, and the One who takes revenge. He has taken vengeance from the oppressors. Therefore, choose the path of wrath or the path of favors for yourself.	**Al-Qamar**
O mankind, get to know Allah the Exalted through His favors, for you see the favors of Allah the Exalted filling the great sphere of existence. Therefore, choose the path of favors and paradise or the path of wrath and hellfire for yourself.	**Al-Rahman**
O mankind, choose, for yourself, to be one of three categories: Those who are close to Allah, the People of the Right, or the beliers. Seek the help of Allah the Exalted so that He can help you in the choice.	**Al-Waqi'ah**
O mankind, do you choose pure materialism or pure spiritualism? Or, do you choose the path of success, as in, the path of the Ummah of Muhammad, peace and blessings of Allah be on him, the Ummah which weighs between spiritualism, worship, and softness of heart and between owning and using material possessions, in order to be successful in this life, according to the manhaj of Allah the Exalted.	**Al-Hadid**

SECTIONS 28	JUZ 28
Alliance towards, love, and support of Islam and Muslims is one of the fundamentals of this religion. This necessitates affiliation, connection, and unity between the believers. This unity requires that the family and house also be unified and functional.	**Al-Mujadilah**
Alliance to Islam and Muslims necessitates disavowal from disbelief and disbelievers. Those who show alliance to the disbelievers are hypocrites.	**Al-Hashr**
Alliance to Islam and Muslims necessitates that one have the feeling of affiliation towards this religion, alliance towards Allah and His Mesenger, peace and blessings of Allah be on him, disavowal from disbelief and its people, and favoritism, love, and support of the believers. Therefore, test yourself, O believer; do you have these feelings? If not, you have a problem in your faith.	**Al-Mumtahinah**
Alliance to Islam and the Muslims necessitates that the believer aids and supports their religion by striving in the Sake of Allah and fighting in order to raise His Word high. They do so in one line, along their other believing brothers and sisters, and their case is that of all followers of the prophets, may Allah send peace on them.	**Al-Saff**

Alliance to Islam and the Muslims necessitates that one remind the believers of their affiliation and the unity of the Ummah. One way this is shown is by the believers gathering for Jumu`ah prayers and shunning being busied by the Dunya, the latter of which led the Jews to strip themselves of the trust of carrying the religion.	**Al-Jumu'ah**
Alliance to Islam and the Muslims necessitates that the role the hypocrites play in crumbling affiliation and alliance to the religion be exposed, as well to uncover their corrupt manners and their scheming and maneuvers against this religion and those who follow it. Also, it also necessitates warning the believers from taking even the slightest characteristic of the hypocrites as their own.	**Al-Munafiqun**
Alliance to Islam and the Muslims necessitates that the believers beware of the dangers of the trials of children and wives, and should beware that they be the cause which impedes or distracts from the concept and issue of al-Wala' wa'l-Bara' (alliance and disavowal).	**Al-Taghabun**
Alliance to Islam and the Muslims necessitates that the family unit should be unified and kept intact which one begins with in affiliation and alliance. However, if divorce occurs, all parties must observe fear of Allah the Exalted in order to preserve cohesion of the Muslim unit.	**Al-Talaq**
Alliance to Islam and the Muslims necessitates that one should be aware of and keen on that the Muslim family adopts and is raised on these concepts, in order to save one's soul and family from the fire. The strong and cohesive family and the mindful and conscious woman are the fundamentals of cohesion and strength within the Muslim Ummah.	**Al-Tahrim**

SECTIONS 29 — Be a successful caller through your knowledge, character, and worship — JUZ 29

Clarifying the scientific and knowledge-based qualities of the caller.	**Al-Mulk**
Clarifying the moral qualities of the caller.	**Al-Qalam**
Clarifying the admonitory qualities of the caller.	**Al-Haqqah**
Clarifying the devotion and worship-based qualities of the caller.	**Al-Ma'arij**
An example of a caller from the children of Adam.	**Nuh**
Another example of callers is the Jinn that believe in Allah the Exalted.	**Al-Jinn**
The provisions of the caller in carrying the trust of proselytization.	**Al-Muzzammil**
Tasking the caller with proselytization and warning.	**Al-Muddathir**
O caller: Remind them of death and what comes after death, and then leave the matter to Allah the Exalted.	**Al-Qiyamah**
O caller: Remind of the beginning, upbringing, and fate of mankind, and then leave the matter to Allah the Exalted.	**Al-Insan**
O you who have belied the call: "On that day, woe to those whom have belied."	**Al-Mursalat**

SECTIONS 30 — Correct your creed, heart, and actions, and you will correct your ending and hereafter — JUZ 30

O mankind, be connected to your Lord, obey Him, and carry His message. Also, think of the following:

- The first creation.
- The spectacles of Resurrection.
- Cosmic signs.
- The spectacles of Accounting and Recompense.
- Signs of the human soul.
- The demise of the beliers and those who remain with the evildoers.

Al-Naba' to al-Nas

Or, we could say: Tawhid – resurrection – the message.

Now, let's Move on
to a more detailed summary of each Surah

Surah al-Fatihah (1)

MAIN SUBJECTS & TOPICS OF THE SURAH

A presentation of all intents and objectives of the Qur'an.

THIS OCCURS VIA

1. Clarifying the correct creed: To Allah the Exalted belongs complete Lordship, all-inclusive Mercy, and pure mono-theism.
2. Correcting concepts and notions regarding Tawhid, resurrection, and the message.
3. Correcting feelings and attitudes: Absolute servitude belongs to Allah, according to the manhaj of the Prophet, peace and blessings of Allah be on him,

THE PARTS OF THE SURAH	VERSE(S)
Unity of creed and conceptualization	1-4
Unity of worship and direction	5
Unity of the method of learning	6-7

Surah al-Baqarah[1] (2)

MAIN SUBJECTS & TOPICS OF THE SURAH

Making mankind the successors on earth, and tasking them with their responsibilities which are instated by their Lord.

THIS OCCURS VIA

1. Clarifying the role wherefore mankind was created.
2. Presenting some previous experiences of those who were tasked with carrying the trust of succession.
3. Tasking this Ummah with carrying the trust until the Day of Resurrection.

THE PARTS OF THE SURAH	VERSE(S)
Introduction: Clarifying the three categories of people on earth which the call will face during all times and places.	1-29
The first section: Three previous experiences of succession: • The first introductory educational experience for mankind in succession (the story of Adam, peace be on him): verses 30-39. • A failed experience of succession, and a warning to this Ummah from falling into their mistakes (the Children of Israel): verses 40-123. • A successful experience of succession, in order to urge this Ummah to follow in its foot-steps and be successful (Ibrahim, may Allah send peace on him): verses 124-141.	30-141
The second section: Preparing the Muslim Ummah to carry the trust of succession via a manhaj that is based on three focal points: • Being distinguished with an independent personality via having a separate and specific direction of prayer (Qiblah): verses 142-152. • Fear of and obedience to Allah (Taqwa) via educational gestures and ideological guidance: verses 153-177, 204-214, and 243-260. • Absolute obedience to Allah in accordance to a manhaj that comprises of worship and deal-ings: verses 178-203, 215-242, and 261-283. This comprises of criminal legislation, civil legislation, fasting, pilgrimage, Jihad, spending, personal and familial scenarios, economic and monetary dealings, and so forth.	142-284
The conclusion: A supplication and seeking divine aid in carrying the trust and the responsibili-ties of being made successors.	284-286

1 The reason behind this name was the story of the cow being presented as an example of the failure of the experience of the Children of Israel.

Surah Aali-'Imran[1] (3)

MAIN SUBJECTS & TOPICS OF THE SURAH

Urging the Muslim nation to be firm and steadfast on the truth and bearing the responsibilities presented in Surah al-Baqarah.

THIS OCCURS VIA

1. Closing the door of doubts in beliefs, conceptualization, and thoughts. This occurs via clarifying the reality of the religion, monotheism, and Islam, as well as the goals and objectives.

2. Closing the door of doubts in behavior, mannerisms, and dealings. This occurs by constantly going back to Allah the Exalted in supplicating to Him, worship, seeking forgiveness, and repentance from mistakes and missteps.

3. Closing the door of watering down, dissolving, and losing the unique identity. This occurs by keenness on showing alliance to the believers, calling to Allah, Jihad in the path of Allah, and with good companionship, as well as being cautious from taking non-believers as allies.

THE PARTS OF THE SURAH	VERSE(S)
Introduction: Notifying of the danger of doubts and desires, and warning from dissolving into the people of the scriptures and the polytheists: verses 1-32.	1-32
The first section: A discussion with the people of the scripture to close the door of creedal doubts: • The reality of `Isa, may Allah send peace on him, reveals the reality of Tawhid: verses 33-64. • The reality of the religion of Ibrahim, may Allah send peace on him, and all prophets, may Allah send peace on them, is the same reality as the religion of Muhammad, peace and blessings of Allah be on him: verses 65-92. • Warning the Muslims from obedience to or alliance of the people of the book: verses 93-120.	33-120
The second section: Lessons learned from the Battle of Uhud in order to close the door of desires in behavior, especially when dealing with hypocrites.	121-180
The conclusion: Educational and fiducial guidance which help in steadfastness, especially when dealing with people of the scripture.	181-200

1 The reason behind this name is that the Family of `Imran is an example and symbol of steadfastness on the truth.

Surah al-Nisa'[1] (4)

MAIN SUBJECTS & TOPICS OF THE SURAH

Justice and mercy, especially with the weak, including women are the first characteristics that those who are given succession on earth must be distinguished with.

THIS OCCURS VIA

1. Clarifying the reality of Islamic conceptualization of creed and manners: The meaning of religion, Islam, and faith.

2. Clarifying what is based on that in terms of behavior and dealings:
   - Tawhid, which leads to and realizes absolute justice with all, including the weak.
   - Jihad, which leads to and realizes defense of those oppressed on earth.
   - Alliance and enmity, which leads to and realizes the distinguishing characteristic the people of justice utilize and have in dealing with oppressors.

3. Laying the foundation for the features and identity of the just and merciful society, as in, the Muslim society. Also, erasing the features and identity of the oppressive and transgressing society, as in, the pre-Islamic ignorant society.

THE PARTS OF THE SURAH	VERSE(S)
The root of all people is one, and their Lord is One, and He is the One with the Right in regulating legislations that realize justice and mercy for the Muslim society.	1-43
One of the camps that are hostile against the Muslim society is that of the people of the scripture, especially the Jews. Also, clarifying their nature and means, and warning from their plots.	44-57
Another camp that is hostile against the Muslim group is that of the people of hypocrisy. Also, clarifying the nature of hypocrisy, hypocrites, and the various manifestations of hypocrisy, as well as warning from hypocrisy on an individual and societal basis.	58-126
Again, addressing and solving some issues pertaining to the weak, as in, women and the destitute.	127-135
Again, warning against hypocrisy and hypocrites.	136-149
Again, warning against the people of the scripture and exposing their misguidance.	150-175
The conclusion of the Surah in the same way it began as in, telling that only the legislation of Allah realizes justice and mercy for the individual and society.	176

1 The reason behind this name is that those who are trusted with women, in specific, in their homes can be trusted on earth.

Surah al-Ma'idah[1] (5)

MAIN SUBJECTS & TOPICS OF THE SURAH

Faithfulness to contracts and agreements. The first contract is that of succession on earth, then all other contracts, in specific.

THIS OCCURS VIA

1. Purifying conceptualization of creed by clarifying that the religion is one entire unit and is indivisible, as in, in creed, rites, and legislations. It is obligatory to be faithful to [the religion] completely, otherwise, that is disbelief.

2. Clarifying that upholding the entirety of the religion, as in, in creed, rites, and legislations, is what brings into realization all objectives of the religion, as in, protection of religion, soul, intellect, honor, and wealth.

THE PARTS OF THE SURAH	VERSE(S)
Clarifying that contracts and agreements include all facets of human life.	1-11
Two examples of breaching the contract, and their punishments. • The people of the scripture, as in, the Jews and Christians: Due to their changing, distortion, negligence, forgetfulness, cowardice, and treachery. • The two sons of Adam: Due to envy, injustice, and recklessness.	12-40
The first pillar in the contract of succession is ruling by what Allah has revealed. It is the enclosure that preserves the five universal objectives of legislation. Also, warning from resembling the people of the scripture in detachment from the legislation of Allah.	41-50
The second pillar in the contract of succession is showing alliance to Allah, His Messenger, peace and blessings of Allah be on him, and the believers. It is the enclosure that preserves the identity and personality of the Muslim unit, and protects it from dissolving and assimilating into other nations, especially the people of the scripture, leading to: • Dysfunction and confusion in creed and conceptualization, as occurred to the people of the scripture. • Detachment from Allah's legislation and ruling by what Allah has revealed, as occurred to the people of the scripture:	51-108
The third pillar in the contract of succession is that the rites and rituals are for Allah, Alone. It is the enclosure that preserves pure Tawhid in worship and creed.	109-120

1 The reason behind this name is the story of the table which shows the final result of breaching the contract with Allah the Exalted.

Surah al-An'am[1] (6)

MAIN SUBJECTS & TOPICS OF THE SURAH

Clarifying the reality of Allah's Right to be worshipped and servitude, as well as their relationship.

THIS OCCURS VIA

1. Clarifying and affirming Absolute Ability and Lofty Attributes, belonging to the Creator and which oblige creation to engage on monotheism.
2. Clarifying the innate, rational, and cosmic signs which allude to Tawhid, resurrection, and the message.
3. Clarifying that Tawhid is not just a concept and belief, but rather, it includes are facets of life: verse 162. This includes alliance, as in verse 14, Allah's Right to legislate, as in verse 114, and rites and rituals, as in verse 164.
4. Clarifying the nature of the messages and messengers, and the degrees of their roles with their peoples.
5. Clarifying the inconsistent and absurd nature of the evidences of the atheists and polytheists, and clarifying their dark fate in this life and the hereafter.

THE PARTS OF THE SURAH	VERSE(S)
Successive waves of clarifying and establishing Lofty Attributes, belonging to the Creator the Exalted as well as the evidences of Tawhid, resurrection, and the message. Also, the frightening destiny and fate of those who belie, in both this life and the hereafter: verses 1-73.	**1-73**
The manhaj of Ibrahim& and all prophets and messengers, may peace be on them, is the same as that of the Qur'an, namely, in clarifying the Greatness of the Creator the Exalted and His innate, rational, and cosmic signs which necessitate monotheism and reject polytheism: verses 74-90.	**74-90**
Other successive waves of evidences of Tawhid and rejection of polytheism which show that Tawhid comprises of and includes all facets of life, including beliefs, rites, and legislations. Also, the One who possesses Sovereignty to whom we direct rites of worship (unity of direction in worship) is the One with the Right of ordering, prohibiting, legalization, illegalization, judging, and legislation, therefore, we only take from Him (unity in receiving legislative aspects). Also, clarifying that associating a partner with Allah the Exalted in receiving legislative aspects is the same as associating a partner with Allah the Exalted in direction of worship; both are polytheism, and both are exists from the religion of Allah the Exalted: verses 91-165.	**91-165**

1 The reason behind this name is that legalization and illegalization belong to Allah, Alone.

Surah al-'Araf[1] (7)

MAIN SUBJECTS & TOPICS OF THE SURAH

Clarifying the definitiveness of the struggle between the truth and falsehood, and that it is an ancient natural operating system of life since the time of Adam& and his offspring. Therefore, one must take a firm and positive stance with the truth, because it will be triumphant in the end. Otherwise, negativity and passivity in dealing with falsehood, which is defeated in this life and the hereafter, puts one in a dangerous position in this life and the hereafter.

THIS OCCURS VIA

1. Drawing the image of the struggle between the truth and falsehood throughout the history of mankind since the beginning of the struggle (Adam, Hawwa', and Iblis) to its end (paradise, hellfire, and the heights), and passing through the prophets (ending with Muhammad, peace and blessings of Allah be on him), including their saved allies and destroyed enemies.

THE PARTS OF THE SURAH	VERSE(S)
The struggle between the truth and falsehood has been present since the first creation: The heart of the struggles lies in whom we should take the manhaj of life from, from the Creator the Ever-Living (via His noble messengers, may peace be on them) or others (Iblis and his allies), since accounting in the hereafter will be on that basis: verses 1–58.	1-11
A historical presentation of the convoy carrying the truth (the noble messengers of Allah, peace be on them, and those who follow them with definitiveness and positivity) in its struggle against the people of falsehood (things worshipped besides Allah [Tawaghit] and their followers), where people are always separated into believers who will be saved and disbelievers who will be destroyed. This is one of the traditions of Allah the Exalted: verses 59–102.	12-40
One of the strongest stories of the struggle between the truth (Musa, peace be on him) and falsehood (Pharaoh), as well as the clearest of decisive positions (the magicians) and positions of watering down religion, passiveness, negativity, and lack of decisiveness (the Children of Israel), and clarifying the outcome of each group: verses 103–171.	41-50
Despite that the innate natural disposition of the children of Adam is initially aligned with the truth, heedlessness, blind following of forefathers and the soul's whims, and chasing after the worldly life and its desires prompt mankind to not take a positive and decisive stance with the truth against falsehood. Therefore, in conclusion, there is an urge that one abandon negativity and instead stand decisively with the truth and aid it regardless of the hardships, because the final result of falsehood is adverse: verses 172–206.	51-108

1 The reason behind this name is that the People of the Heights are an example of the negativity, passivism, dissolving, and lack of decisiveness in dealing with falsehood. In contrast, the prostration of the magicians is an example of positivity and decisiveness in the truth in dealing with falsehood.

Surah al-Anfal[1] (8)

MAIN SUBJECTS & TOPICS OF THE SURAH

Clarifying the laws of victory, namely, certainty in that victory comes from Allah Alone while taking the necessary moral and monetary means which Allah made as a path towards victory.

THIS OCCURS VIA

1. Presentation of the Battle of Badr through which issues pertaining to creed, moral and monetary arrangements of Jihad, and rulings of war and peace are established and instated.

THE PARTS OF THE SURAH	VERSE(S)
The first law of victory is certainty in that victory comes from Allah, Alone. • This must occur without neglecting psychological, moral and educational preparations for battle. • This necessitates: 1. Sincerity of intention, devotion to Allah, turning to Him in supplication, and submitting to Him in obedience. 2. Renouncing any thinking of earning the worldly life and struggling for its bounties. Also, warning from losing fiducial brotherhood, one of the things which supports victory, via thinking of earning worldly vanities which will perish. 3. Steadfastness in facing the enemy, having the will to be victorious, and not being defeated or fleeing the battlefield.	1-40
The second law of victory is taking the constant and unchanged means during the time and place. • It is obligatory to take those means which Allah the Exalted created as being pathways to victory, such as learning warfare techniques, accounting for balances of power, as well as moral and monetary mobilization. • It is obligatory that this all occurs within the framework of certainty in the predestination of Allah and His Wisdom, which favor the believers with victory and war spoils, since they combine [certainty] with devotion to Allah, humbleness and humility in submission to His Will, and certainty in that they are tools in fulfilling His Predestination.	41-75

1 The reason behind this name is that war spoils are a symbol of greed in seeking worldly vanities, dissolving of harmony among believers, and forgetting the laws of victory.

Surah al-Tawbah[1] (9)

MAIN SUBJECTS & TOPICS OF THE SURAH

The final proclamation for mankind and the concluding judgments between the camp of the Muslims and all other nations, before the farewell of the Prophet, peace and blessings of Allah be on him, as well as classifying the Muslim society.

THIS OCCURS VIA

1. Proclaiming severity and harshness against the disbelievers and hypocrites.
2. Exposing the disbelievers and hypocrites, urging that they be fought in defense of the religion and its followers.
3. Keeping the door of repentance open for all.

THE PARTS OF THE SURAH	VERSE(S)
Clarifying the concluding relationship between the camp of the Muslims, polytheists, and the people of the scriptures, and clarifying the creedal, historical, and the present reasons of why this clarification is imperative. Also, clarifying that the ideological warfare between the Muslim nation and all other nations on earth has no cure except thorough Jihad, and pronouncing the obituaries of those who are lazy and do not perform Jihad due to the hardships of warfare.	**1-41**
Exposing the hypocrites and uncovering their intentions, psyches, tricks, and actions in avoiding going to Jihad, spreading weakness, division, and problems in the Muslim unit, and harming the Prophet, peace and blessings of Allah be on him, and the believers. Also, a warning to the believers from their plots, notifying them of the paramount nature of disassociating with them, defining the relationship with them, and distinguishing each group through their attributes and actions:.	**42-96**
Classifying the Muslim society: • The People of Madinah consists of those who are sincere and of hypocrites. • The Bedouins consist of those who are sincere and hypocrites. • Those who are sincere are: • The first forerunners among the Muhajirun and the Ansar, as well as those who follow them in goodness. • The sinful believers who admit their sins (Perhaps Allah will turn to them in forgiveness). • Those who are deferred until the command of Allah (He will either punish them or He will forgive them).	
Clarifying the position of each group before their first obligation to the Muslim unit, as in, Jihad in the path of Allah and disassociation based on creed, alone. Also, clarifying the final result of each group, while keeping the door of repentance open to all.	**97-129**

1 The reason behind this name is that the door of repentance is open to all (the word 'Repentance,' was repeated 15 times in this Surah). This Surah is a commentary on the last battle of the Prophet, peace and blessings of Allah be on him,. It comes after Surah al-Anfal, which is a commentary on the first battle of the Prophet, peace and blessings of Allah be on him, in order to demonstrate the societal changes that occurred in the timeframe between these two battles.

Surah al-Yunus[1] (10)

MAIN SUBJECTS & TOPICS OF THE SURAH

Nothing emanates from Allah but the truth, justice, and wisdom. That necessitates that He sends and chooses messengers. Accounting in the hereafter will occur on account of what the messengers brought in terms of beliefs and legislations. There is no useless play, chance, injustice, or tyranny involved; rather, mankind chooses their own destiny.

THIS OCCURS VIA

1. Clarifying the reality of Allah's Right to be worshipped, servitude, and the connection between the two.

2. Clarifying the innate nature of the realization of Tawhid within the cosmos and the human psyche. This necessitates matters such as the message, resurrection, accounting, and recompense.

3. Cosmic, psychological, realistic, and historical signs negate useless play and chance, assure that mankind chooses their own destiny, and determine that none is forced into their destiny: verses 13, 17, 27, 33, 44, 52, 54, 98, and other verses.

THE PARTS OF THE SURAH	VERSE(S)
Allah's disposing of the cosmos occurs via Truth, Justice, and Wisdom. This necessitates that He chooses messengers and sends them with the truth, then occurs accounting in the hereafter according to what they were sent with. Allah the Exalted accounts people in the hereafter in accordance with His knowledge of the reality of their choice and He allows His predestination to actualize in the worldly life on the same basis. Mankind is not forced to choose their actions and destinies; there is no veracity in using predestination as an excuse for sins:.	1-25
Conscientious touches through which show, through reflection on surrounding signs, the evidences of Tawhid, the truthfulness of the Messenger, peace and blessings of Allah be on him, and the necessity of resurrection, accounting, and recompense. Also, they show the feebleness of the doubts of the polytheists.	26-70
A detailed tour of the previous generation which shows that mankind chooses their own fate and that predestination occurs by Allah's Knowledge of the reality of the actions of the slave and what they deserve. Therefore, mankind should not use predestination as an excuse; rather, they must choose the path of Allah, the One who possesses the Truth, Justice, Wisdom, Knowledge, and Ability to Dispose. Mankind must rely on Allah the Exalted Alone while having complete trust in His Justice and Wisdom.	71-109

1 The reason behind this name is that the people of Yunus, peace be on him, are a clear example of a people who chose the truth, so Allah the Exalted actualized His predestination on them by allowing them to be saved in this life and the hereafter.

Surah al-Hud[1] (11)

MAIN SUBJECTS & TOPICS OF THE SURAH

Calling to the truth requires consistency ("So, be steadfast") without being extreme ("Do not transgress") or watering the religion down ("Do not incline to the oppressors"); rather, it requires decisive and complete disassociation and separation from people of falsehood. Also, one should seek help from prayer ("Establish the prayer") and patience ("Be patient") so that Allah's Promise to grant victory to the believers and destroy the disbelievers is actualized (verses 112, 113, 114, and 115 and pivotal verses in this meaning).

THIS OCCURS VIA

1. A presentation of the proselytization movements in human history, and presentation of some situations of the noble messengers, may peace be on them, with their peoples, until the order of Allah the Exalted comes forth.

THE PARTS OF THE SURAH	VERSE(S)
Introduction: It consists of a presentation of the main facts in regards to proselytization, namely, the reality of Tawhid and the nature of the messengers, peace be on then, as well as their struggles against their peoples, until the order of Allah the Exalted comes forth.	1-24
History attests to the fundamental facts which the Surah has come to establish via presentation of the stories of the prophets, peace be on them, with their peoples. Also, the flow of Allah's Traditions on all, in a clear and manifest message. There is a disassociation between affirming believers and disbelieving beliers. Also, Allah's Promise will be actualized by granting victory to the believers and destroying the disbelievers.	25-99
Concluding comments which confirm the facts presented in the Surah, in order to strengthen the Prophet, peace and blessings of Allah be on him, and believers. Also, guiding them to what helps them remain steadfast in the order of Allah the Exalted and in expectation of the true life which occurs in the hereafter.	100-123

1 The reason behind this name is that the topic and objective of the Surah become entirely and absolutely clear via the story of Hud, peace be on him.

Surah al-Yusuf[1] (12)

MAIN SUBJECTS & TOPICS OF THE SURAH

Consoling the Prophet, peace and blessings of Allah be on him, and insinuating that victory will belong to the Prophet, peace and blessings of Allah be on him, and callers after him, since many situations are similar to those of Yusuf, may Allah send peace on him.

THIS OCCURS VIA

1. A presentation of the story of Yusuf, peace be on him, and the trials which he went through, in order to show:
   - Allah's Disposing of matters differs with the inadequate perception of mankind, and the realities and objectives of matters might be contrary to their apparent events.
   - Callers must always be patient and should never feel despair during times of extreme hardship. Also, they must be humble and sincere to Allah during times of ease (verses 83, 87, 90, 100 are pivotal in teaching this lesson).
   - Callers must follow in the footsteps of the success of Yusuf, peace by on him, who used his ordinary human capabilities within the framework of faith, determination, and willpower in order to be victorious in this life and the hereafter.

THE PARTS OF THE SURAH	VERSE(S)
The first trial in the life of Yusuf, peace be on him: The plot of his brothers: verses 1-20.	**1-20**
The second trial: The wife of the king: verses 21-34.	**21-34**
The third trial: Prison: verses 35-53.	**35-53**
The fourth trial: The test of authority and monetary superiority: verses 54-101.	**54-101**
Concluding comments and advices in light of the story: verses 102-111.	**102-111**

1 The reason behind this name is that the trials that Yusuf, peace be on him, passed through are examples of trials that the believers and callers pass through.

Surah al-Ra'd[1] (13)

MAIN SUBJECTS & TOPICS OF THE SURAH

The truth is strong and deep-rooted, even if at times it does not appear as such. Falsehood is weak and defeated, even if at times it seems apparent and inflated. However, in reality, it is weak and has no worth; therefore, beware of being deceived by falsehood and of running behind its false notions.

THIS OCCURS VIA

1. A presentation of the manifestations of the Truth, Ability, and Disposing of affairs in the surrounding cosmos and the human soul, especially by presenting a matter and its opposite, so that people understand the truth and hold fast to it, and so they are not deceived by its opposite, as in, falsehood, but rather, expel and discard it.

THE PARTS OF THE SURAH	VERSE(S)
A tour of Allah's signs in the cosmos shows evidences and signs of crucial matters pertaining to the truth, namely, Tawhid, resurrection, and prophethood. Also, giving examples that warn of being deceived by some outward appearances. One should reflect on the realities of things: verses 1-18.	1-18
Another tour of the same issues via touching on minute emotional, psychological, mental and conceptual issues which show that the Truth is Allah the Exalted, His religion, and His Qur'an. Therefore, be with Allah, His religion, and His Qur'an, and do not be deceived by falsehood, regardless of how it is presented, because inevitably, it will perish, and the truth will remain: verses 19-43.	19-43

1 The reason behind this name is that the outward appearance of thunder provides fear and terror, while inwardly, it declares Allah transcendent and contains goodness, therefore, do not be deceived by outward appearances, but rather, look at the realities of issues.

Surah al-Ibrahim[1] (14)

MAIN SUBJECTS & TOPICS OF THE SURAH

The greatest favor a person has in life is that of faith, and the greatest affliction is that of disbelief. Also, a comparison between the people of faith and the people of disbelief in this life and the hereafter (verses 1, 5, 24, 25, 26, and 27 are pivotal verses in this meaning).

THIS OCCURS VIA

1. A comparison the nation of faith, as in, the messengers and their followers, and the nation of disbelief, as in, those who belie them, and the manhaj of the confrontation between them.

2. Clarifying the blessings of Allah the Exalted on His slaves, and increasing them with thankfulness, and most people confront these blessings with disbelief and ingratitude.

3. The destiny of the people of faith and the people of disbelief in this life and the hereafter.

THE PARTS OF THE SURAH	VERSE(S)
Depicting the confrontational battle between the nation of faith and the nation of disbelief through the concept of, 'Light and darkness,' or, 'The good tree and the bad tree,' and a comparison between the destiny and fate of each group. Also, the blessing of saving the people of faith in this life and the hereafter, and the disaster of destroying the people of disbelief in this life and the next: verses 1–27.	**1-27**
A presentation of Allah's favors on mankind, those who believe in them and thank Him for them, and their first example is Ibrahim, peace be on him, and those who disbelieve in those favors and reject them, among them are the people of the Prophet, peace and blessings of Allah be on him,. The latter group wronged themselves and their parties. Also, a presentation of their fate in the hereafter: verses 28:52.	**28-34**

1 The reason behind this name is that an example of someone who lived in the blessing of faith is Ibrahim, peace be on him. He realized this blessing and gave due thanks for them, causing Allah the Exalted to grant Him more favors and blessings.

Surah al-Hijr[1] (15)

MAIN SUBJECTS & TOPICS OF THE SURAH

Strengthening the Prophet, peace and blessings of Allah be on him, his companions, and all callers while they are in the severest of difficulties in terms of the mocking, jest, and attacks of their enemies. Allah the Exalted will preserve His religion, and you are preserved through the preservation of Allaah, therefore, do not be awestruck due to the strength of the enemies; rather, persist and do not be weakened.

THIS OCCURS VIA

1. Clarifying Allah's preservation of the people of the truth and the dark fate of those the beliers. Also, clarifying the true causes of why the beliers belie, despite the clarity of the signs of the truth in the cosmos, history, and messages, the last of which is the Noble Qur'an.

THE PARTS OF THE SURAH	VERSE(S)
Clarifying the Sunnah of Allah which does not change, in preserving His religion and Qur'an, just as He preserves the heavens and earth as well as the provisions of His slaves. Also, clarifying the secrets of how Adam was configured and made, as well as the root and secret of guidance and misguidance which is hidden in his configuration, and the original factors behind his existence. Consequently, clarifying the underlying factors behind why the beliers belie, namely, inherent obstinacy, not the deficiency of the evidences. Also, clarifying the fate of the guided and the fate of the misguided.	**1-48**
Some examples of the Mercy of Allah, and His preservation of people of the truth, and His punishment of people of falsehood, via stories of the prophets, may peace be on them, with their peoples:.	**85-99**
Allah the Exalted is the Preserver, so callers should not be in awe of the inflated material power of the people of falsehood; rather, [callers] should continue in proselytization without caring about the mocking polytheists. They should seek help through prayer and Tasbih (Subhan Allah), because it causes the chests to be expand, suffering to be relieved, and sadness to be eliminated, departing in the path to Allah, while relying on Him, until they meet Him.	

1 The reason behind this name is that there is no protection except through the protection of Allah, because the People of the Rocky Tract thought that they were protected and far from Allah, causing Allah the Exalted to destroy them in the morning (when one thinks they are safe), and their fortresses did not aid them. Therefore, this is the Surah of protection.

Surah al-Nahl[1] (16)

MAIN SUBJECTS & TOPICS OF THE SURAH

Presenting the favors of Allah the Exalted in various areas, therefore, do not use the favors of Allah the Exalted in disobedience to Him; rather, it is obligatory to give your due thanks to Allah the Exalted for these favors.

THIS OCCURS VIA

1. A presentation of the signs of Allah the Exalted in the cosmos, as well as His blessings and favors which cause the intellect and conscience to come into play before the Greatness of the Creator and His copious favors in the vast universe (verse 18 is pivotal in this meaning).

THE PARTS OF THE SURAH	VERSE(S)
A presentation of a number of Allah's favors on His slaves, namely, revelation (the life of the soul), water (the life of the body), creation of the cosmos, mankind, cattle, and vegetation, mankind's harnessing of the universe, beautifying the earth's surface, harnessing of the ocean, harnessing of the mountains in stabilizing the earth, and harnessing the stars. Also, clarifying the extent of Allah's favors and forgiveness despite the deficiency of His slaves in giving due thanks, while some creation meet these favors with denial, ingratitude, and arrogance, all the while, using weak evidences and invalid arguments. Also, reminding of the deaths of the deniers who remain behind in the torment.	1-50
Condemning the stance mankind takes when they meet Allah's favors with denial by using them in disobedience to Him and ascribing them to others via idolatrous doubts and polytheistic superstitions. All the while, the innate, rational, and cosmic signs testify to the Unity of the Lord and Deity, the One who owns these overwhelming and ample favors which were created only by the One Able to bring them into existence. Among them are the favor of covering the sins, delaying the punishment, extraction of milk, family, ability to learn and understand, living quarters, and the favor of revelation of the Qur'an and what it contains in terms of clarification, guidance, mercy, glad tidings, and behavioral and moral manners.	51-111
Telling mankind to enjoy the favors of Allah, but they must give due thanks to the One that gave these favors. Also, those who use the favors of Allah the Exalted in disobedience to Allah should await the wrath and anger of Allah. Then, a presentation of an example of a thankful human (Ibrahim, peace be on him), and how Allah chose him as recompense for his thankfulness. Also, clarifying the manhaj of Ibrahim, peace be on him, in proselytization, justice, and patience, with reliance on Allah the Exalted, the Owner of every blessing.	112-128

1 The reason behind this name is that the bee obeyed Allah, and Allah caused it to produce honey. Therefore, if you obey Allah, He will extract ample goodness from you. Honey is the cure of the body and the Qur'an is the cure of the body. Also, there are only two instances where the word, "Cure," is used in the Qur'an, and they are when it is referring to the Qur'an and to honey.

Surah al-Isra'[1] (17)

MAIN SUBJECTS & TOPICS OF THE SURAH

Transferring the Book, as well as its responsibility, from one nation to another, where it settled with the nation of the Prophet, peace and blessings of Allah be on him,. There is no other nation after [the nation of Muhammad, peace and blessings be on him], but rather, Resurrection and Accounting [on the Day of Judgment]. Therefore, this Ummah must be conscious of the worth of the Qur'an and its responsibilities, such as reading it, implementing it, and calling to it.

THIS OCCURS VIA

1. A presentation of the history of the Book, and how the trust of carrying its responsibilities settled with the Ummah of Muhammad, peace and blessings of Allah be on him, and clarifying how the Qur'an is in tune with innate natural disposition, intellect, and good manners. Also, clarifying how it contains all components of a life of goodness and righteousness. Then, clarifying the fate of everyone who carries this trust and responsibility, as well as those who rid themselves of it, in this life and the hereafter.

THE PARTS OF THE SURAH	VERSE(S)
Clarifying how the book reached the Children of Israel, how they were tasked with carrying its trust, and how it was transferred away from them – due to their transgression and going beyond the guidance of their prophet – to the Ummah of Muhammad, peace and blessings of Allah be on him, through the Last Book (the Qur'an), which guides to the upright path and carries all goodness until the Hour begins. Also, this Ummah is responsible for carrying the responsibility of the Qur'an until the Hour begins. Also, clarifying the fate of everyone who sheds themselves of this trust in this life and the hereafter.	1-39
Clarifying the idolatrous and ignorant doubts in opposition to the Final Book, and clarifying the causes of misguidance which are deep-rooted in the human soul from the time of Adam, peace be on him, and Iblis. Also, refuting these worthless doubts with the clear evidences of Tawhid which the Qur'an tells and which coincide with pure innate disposition and intellect. Also, clarifying the nature of how the nations who refused the book were destroyed and their dark fates in this life and the hereafter.	40-72
An advice for the Prophet, peace and blessings of Allah be on him, and callers after him to remain on the path of the truly miraculous and ever-lasting Final Book, which is also a cure and mercy. Also, undertaking the responsibility of the Qur'an, and not caring about those who belie it and their impossible suggestions by seeking paranormal matters that are past their era. Also, clarifying their terrifying fate in this life and the hereafter.	73-111

1 The reason behind this name is that it is a reference to the occrance that caused the Book to transfer from the Children of Israel to the Ummah of Muhammad, peace and blessings of Allah be on him, which became responsible for leading humanity with this Final Book (the Qur'an). Also note that the Surah that mentions the Qur'an, its importance, and its role, the most is this Surah.

Surah al-Kahf[1] (18)

MAIN SUBJECTS & TOPICS OF THE SURAH

The main trials and tribulations that the believer faces, and the way to rid oneself of them.

THIS OCCURS VIA

1. Four stories, each of which covers a trial and how to be saved from it.

2. Clarifying the general protective measure from trials:
   - Correcting one's beliefs regarding Allah and issues pertaining to it, such as the message, resurrection, matters of the unseen, and so forth.
   - Correcting one's actions and intentions, and being sincere in intentions.
   - Holding fast to the Qur'an.
   - Leaving matters of the unseen to Allah, Alone, trusting Him, and submitting to His rulings and Wisdom.
   - Taking the means and utilizing them, and avoiding negativity and inactivity.
   - Calling to the religion of Allah along with good companions, and avoiding neglect.

THE PARTS OF THE SURAH	VERSE(S)
Introduction: Correcting beliefs regarding Allah, the message, and resurrection.	1-8
The trial due to religion and the protection from it, namely, good companion and remembering the hereafter.	9-31
The trial due to wealth and position and the protection from it, namely, reflection on the reality of the worldly life and remembering the hereafter.	32-59
The trial due to knowledge and the protection from it, namely, humbleness to Allah, the Knower of the seen and the unseen.	60-82
The trial due to power and leadership and the protection from it, namely, sincerity in action for the sake of Allah, the Powerful, the Mighty.	83-98
Conclusion: Reminding of the correct perception of Allah, the message, and resurrection, this was mentioned in the introduction.	99-110

A Qur'anic principle in all stories of the Qur'an: The lesson is mentioned the first verse after concluding the story.

1 The reason behind this name is that hold fast to the manhaj of Allah in saving oneself from trials caused the cave to turn from a tight, dark, frightening area to one that contains mercy, light, spaciousness, and tranquility. Also, note that the trial of al-Dajjal (the Antichrist) does not go beyond these four trials, which is why the Prophet, peace and blessings of Allah be on him, said that whoever memorizes or reads the first ten or last ten of Surah al-Kahf will be protected from the trial of the Antichrist.

Surah Maryam[1] (19)

MAIN SUBJECTS & TOPICS OF THE SURAH

Advice to parents in that they should bequest the trust of this religion to their children, because it needs righteous parents who raise their children to inherit the trust of carrying the responsibility of this religion preserving it, taking it strongly, and spreading it in the horizons.

THIS OCCURS VIA

1. A presentation of the stories of righteous men and women who were keen on raising their children and educating them to carry the trust of the religion, and that occurs in very soft and gentle style, and in a shade filled with mercy, contentment, and connection.

THE PARTS OF THE SURAH	VERSE(S)
Zakariyya, peace be on him, fears that the religion will not be inherited by someone who preserves it, so Allah the Exalted grants him Yahya, peace be on him, who carries the trust strongly from a young age, and also preserves the favors of his parents in that they taught him this religion. Likewise, `Isa, peace be on him, carries the trust from a young age and mentions the favors of his mother in that she raised him in such a good way.	1-40
Ibrahim, peace be on him, teaches all generations the manners the child should have in proselytizing their parents, even if they are disbelievers. He also raises his children and educates them to carry the trust, hence, from his offspring, there were pious generations that carried the trust of this religion, generation after generation, and their fate is paradise (among them is Isma`il, peace be on him, the mother of Musa, peace be on him, and other prophets, peace be on them). This is mentioned in contrast with the deviant generations that did not care about bequeathing or inheriting the trust of this religion, and their fate is hellfire.	41-65
The previous section consisted of a very gentle style which repeated the words, "Al-Rahman (the Merciful)," and, "Al-Rahmah (mercy)," often. As for this section, its style is very harsh, because it speaks of the polytheists who ascribed a son to Allah the Exalted, while comparing Him to mortal, obsolescent creatures who need children in order for life to proceed. However, the Creator the Exalted is the One who is Ever-Remaining and Ever-Living who never dies. He is self-sufficient, not needing a child. Also, responding to the feeble doubts of the polytheists regarding polytheism and rejection of resurrection, and clarifying their terrifying abode and destination in the hereafter.	66-98

1 The reason behind this name is to give a parable and similitude of a pious mother who raised her son to carry the trust of this religion and bequeathed this trust to him.

Surah Taha (20)

MAIN SUBJECTS & TOPICS OF THE SURAH

Allah's manhaj is for happiness, not misery, despite the hardships. True misery occurs when one abandons the manhaj of Allah the Exalted in this life and the next. So, do not be afraid of religiously undertaking the manhaj of Allah, and do not think it is hard, severe, or contains distress and deprivation, because every hardship on the road is accompanied by vast mercy, overflowing happiness, and deep contentment.

THIS OCCURS VIA

1. A presentation of the story of the encounter between Musa, peace be on him, and Pharaoh which, despite its difficulty, shows who is truly happy and who is truly miserable.

THE PARTS OF THE SURAH	VERSE(S)
The story of Musa, peace be on him, is a complete example of how Allah the Exalted protects those whom He chooses to convey His message. It does not become severe or strenuous for them as long as they are in His protection. Therefore, there is no misery with the manhaj of Allah, for how can there be misery from the One who possesses Greatness, Mercy, and Complete Attributes? Rather, the miserable one is the one who is distant from the manhaj of Allah, and the happy one is the one who abides by the manhaj of Allah, despite the hardships. That is why Musa, peace be on him, knew how Allah's Mercy was always accompanying him in all his stages, and he would supplicate to Allah the Exalted to grant him happiness and comfort which only Allah can provide.	1-98
Concluding comments on the story emphasize the same previously mentioned meanings, and compare between the reality of happiness and misery in this life and the hereafter, while clarifying the final outcome of those who turn away from the manhaj of Allah which the Wise Remembrance (the Qur'an) has conveyed, in a scene of Resurrection. Also, they remind of the enmity between Adam, peace be on him, and Iblis, and the destination of those who remember the pact of Allah and those who turns away from it. Then, it comforts the Prophet, peace and blessings of Allah be on him, in wake of the abandonment and belying of those who engage in those acts, all the while, promising him to have contentment, the highest level of happiness.	99-135

Surah al-Anbiya'[1] (21)

MAIN SUBJECTS & TOPICS OF THE SURAH

A presentation of the role of the prophets, peace be on them, in reminding heedless mankind of the truth, and awakening forgetful hearts, as well as their sincere and devoted servitude to Allah. Therefore, O believer, you must follow in the footsteps of the prophets, may peace be on them, in that you have sincere and devoted servitude to Allah the Exalted while also calling the heedless to the truth. If you do that, you would be of the righteous slaves of Allah the Exalted who inherit the earth in this life and the next.

THIS OCCURS VIA

1. A presentation of the fundamental facts regarding Tawhid, resurrection, and the message, which the prophets have preached.

2. Clarifying that the prophets, peace be on them, are the role-models in the spheres of servitude and proselytization.

3. Clarifying that people always are categorized into:
   - Pious believers.
   - Criminal disbelievers.
   - Heedless people who are the broad goal of proselytization.

THE PARTS OF THE SURAH	VERSE(S)
Despite from the clarity of the truth, regardless if it is shown in the call of the prophets, peace be on them, or in the apparent laws of existence which surround creation. Despite the imminent danger and the death of the heedless who remained back in disbelief, many people oppose the truth with disbelief and mockery. The prophets, peace and on them, and callers after them, are only tasked with conveying the message. Accounting is left to Allah, according to His all-inclusive traditions.	1-47
A presentation of the nations of the prophets, peace be on them. In their stories, the unity of message is clear, which show the realities of existence are expressed with the same words that show the pinnacle of servitude to Allah and turning to Him. Also, they show that the prophets all had the same method of proselytizing their peoples. Also, the mercy of Allah the Exalted which He showed His prophets, peace be on them, and his righteous and patience slaves in wake of trials, when they turn to Him the Exalted in supplication, and He answers them in a good way in this life and the hereafter, in contrast with the terrifying destiny of their enemies who belie them.	48-92
A presentation of the conclusion and destination in one of the scenes of the Day of Resurrection which emphasizes Allah's Loneness in Lordship and Deserving of worship, as well as His Mercy to all that exists by sending the Prophet, peace and blessings of Allah be on him, as in, the complete role-model and the gifted mercy. Also, Allah ordered the Prophet, peace and blessings of Allah be on him, to convey the truth, to relieve himself of the beliers, and to leave them to their inevitable destiny.	93-112

1 The reason behind this name is to show the obligatory nature behind taking the prophets, peace be on them, as role-models, because their path is one, and their method is one, regardless of in their servitude to Allah the Exalted or in their proselytizing their peoples.

Surah al-Hajj (22)

MAIN SUBJECTS & TOPICS OF THE SURAH

Pilgrimage is a rite that builds an Ummah of striving (Jihad) which has deep faith in servitude to Allah the Exalted, resurrection, accounting, and unity, without differentiating between various lands and races.

THIS OCCURS VIA

1.

A presentation of all of these meanings, and tying them to this comprehensive rite:

- Hajj reminds people of the Day of Resurrection in `Arafah: The burning sun, heat, swear, thirst, congestion, fatigue, and supplication.
- Hajj reminds of resurrection and exiting the graves in Muzdalifah: Millions of people sleeping similar to dead bodies, an abrupt rising at the time of the call to Fajr prayer, and throwing the stones in clothes which resemble shrouds.
- Hajj reminds of Jihad: Movement from one place to another in rough clothing, sacrificing many customary actions, and complete equality. Hajj is a training camp for Jihad for millions of Muslims.
- Haj reminds of servitude and reverence of Allah in `Arafah: Crying, turning to Allah, and supplications the entire universe utters, along with the pilgrims.
- Hajj reminds of the unity among the Ummah and complete equality among Muslims. There is no difference between any race, ethnicity, color, social level, or economic level.

THE PARTS OF THE SURAH	VERSE(S)
Scaring from Resurrection and clarifying that Resurrection is a tradition of Allah, and clarifying its proofs in the lives of all living creatures. Also, reprimanding disbelief in it, scaring the disbelievers of it, and giving glad tidings to the believers regarding it: verses 1–24.	**1-24**
The Holy Mosque was founded on the basis of monotheism, so that it can be a destination for people and the rituals of Hajj. Therefore, it is obligatory on the People of Monotheism to perform Jihad in defense of it by fighting the disbelievers who divert the People of Monotheism away from it. Also, they must be certain of the victory which Allah will provide if they hold fast to His manhaj: verses 25–41.	**25-41**
Examples of the deaths of the beliers who remained back in punishment, in order to emphasize Allah's tradition in aiding His messengers, peace be on them and His allies who perform Jihad and protecting them from the plots of their enemies, just as He protects them from the plots of Satan: verses 42–57.	**42-57**
If the believers who perform Jihad repel the aggression of the oppressors, Allah the Exalted will promise them victory through His Absolute Ability which contrasts with the weakness and incapability of whimsical and false deities that their enemies worship. The Surah, therefore, strongly encourages the believing Ummah to awaken by undertaking the responsibilities of regency over all mankind: verses 58–78.	**58-78**

Surah al-Mu'minun[1] (23)

MAIN SUBJECTS & TOPICS OF THE SURAH

Presentation of the qualities of the believers, so that one can compare themselves to these qualities and know where they stand as it pertains to them. Also, presentation of the outcome of those who contradict these attributes.

THIS OCCURS VIA

1. A presentation of the reality of faith and its evidences in consciences and horizons.

2. A presentation of the attributes and outcome of the believers, as well as the outcome of the disbelievers.

THE PARTS OF THE SURAH	VERSE(S)
Affirming that success belongs to the believers, and clarifying their attributes, then presenting the evidences of faith in consciences and the horizons.	1-22
A presentation of the reality of faith as all messengers, peace be on them, advocated, and clarifying how the people reacted to this single reality which does not change with the flow of time or with the various messages or prophets, peace be on them.	23-52
A portrayal of the situation of mankind after the messengers, peace be on them, who the Prophet, peace and blessings of Allah be on him, was sent with, who found them in heedlessness with regards to the reality of faith and their outcomes, in contrast with the believers who hold fast to the reality of faith and who are characterized with the qualities of faith. These are the people who will be saved in the hereafter. Therefore, the Prophet, peace and blessings of Allah be on him, presented the truth to them with its evidences, then left them to their inevitable outcome and fate.	53-98
A presentation of the fate of the polytheists in one of the scenes of the Day of Resurrection, and warning them from that ending if they persist on polytheism, die in that state, and do not humble themselves to the clear and manifest reality of faith.	99-118

1 The reason behind this name is that both chapters al-Mu'minun and al-Ma`arij present the devotion and worship-based qualities of the caller.

Surah al-Nur[1] (24)

MAIN SUBJECTS & TOPICS OF THE SURAH

The Surah revolves around the topic of education of moral character, beginning with conscience and ending with penalties, social character, and how to preserve social manners within and without the homes, in order to better preserve honor, society, and women by placing principles for the homes and society.

THIS OCCURS VIA

1. Clarifying the manners of entering and mixing, even among a single family, so that the sanctity of homes is preserved and so that no seclusion between genders occurs, clarifying the manners of lowering the gaze, clarifying the manners of covering the private areas, adornments, and the prohibition of adorning, urging that young men be married, the prohibition of prostitution, the prohibition and unlawfulness of spreading illicit actions, or their preluding aspects, in the society (such as through media), and prohibition of delving into people's honor.

2. Despite these ethical safeguards for protection and preservation of the society, and which the penalty of fornication is not established without (otherwise, repentance is to Allah), the reason behind the severity of the punishment of fornicators, lack of compassion, and lack of hiding their sin is because they have perverted from all natural and societal principles as well as the safeguards that Allah the Exalted placed to protect the Muslim society from this crime. They have boasted and openly committed the crime to the point that they allowed four witnesses to testify against them, the condition without which the penalty is not carried out.

THE PARTS OF THE SURAH	VERSE(S)
A strong beginning and definitive announcement of the importance of the moral element in Islam, notifying that the Surah is an enclosure and protection of societal mannerisms. Also, clarifying the rulings of fornication, slander, and Mula`anah (mutual cursing; the husband accuses the wife of fornication without witnesses, testifies four times, with the fifth stating, "May the curse of Allah be on me, if I am lying." The woman may divert the punishment by testifying four times, with the fifth, saying, "May the anger of Allah be on me, if he is telling the truth."). Also, acquitting `A'ishah, may Allah be pleased with her, from the case of slander, after revelation ceased for an entire month as a test and trial for the society. Then, a commentary on the responses of the society, as well providing some educational and moral guidance and advices.	1-26
The means of protection from illicit acts by limiting the chances of temptation and removing all obstacles from natural satisfaction, as in, marriage.	27-34
The connection between the light that these teachings spread in society and between the Complete and Comprehensive Light of Allah. Allah the Exalted is the source of the light, as in, His legislation, and the light needs someone to preserve it. Therefore, preserve the legislation and Allah and protect it. It also requires a positive movement towards it on part of the congregation	35-45
The aversion the hypocrites show towards the manners required in dealing with Allah the Exalted and His Messenger, peace and blessings of Allah be on him, in issues pertaining to obedience and ruling are the opposite of the believers who are truthful in their faith.	46-57
A return to the manners of entering homes and hosting when it occurs among relatives and friends, and the manners of the entire Muslim congregation, as one family, with their educator, teacher, and leader, peace & blessings of Allah be on him, in speaking to him & addressing him.	58-64

1 The reason behind this name is that applying the principles and manners mentioned in the Surah cause the society, homes, and hearts to be enlightened. Otherwise, they become perpetual layers of darkness. The light is manifest and apparent, and manifested the realities of the slander and demanded there be witnesses, as legal and legitimate evidence. Also note that the phrase, "Clear signs/verses," occurs in this Surah a number of times.

Surah al-Furqan[1] (25)

MAIN SUBJECTS & TOPICS OF THE SURAH

A presentation of the evil fate of those who belie Allah and His Messenger, peace and blessings of Allah be on him. The truth is obvious and clear, and its evidences and proofs testify to the denial of those who belie the truth and to their following their misguided desires. Therefore, this Surah is a criterion between the truth and falsehood.

THIS OCCURS VIA

1. Delighting and consoling the Prophet, peace and blessings of Allah be on him, in wake of the severe harm he faces and the denial of the disbelievers and reassuring him and the believers by clarifying the evil fate of the beliers, and a presentation of the various shades of disbelief.

THE PARTS OF THE SURAH	VERSE(S)
Reassuring and consoling the Prophet, peace and blessings of Allah be on him, and the believers by clarifying the humanity of all prophets, peace be on them, and how they faced these same situations with belying polytheists who worshipped false deities, despite the clarity of the evidences of Tawhid and the truthfulness of the messengers, peace be on them. Also, a presentation of the situations of these belying individuals on the Day of Resurrection, in contrast with the situation of the believers in paradise.	1-20
A presentation of what awaits the beliers in terms of punishment in the hereafter, as a recompense for their rivaling and opposing Allah the Exalted and His Messenger, peace and blessings of Allah be on him. Also, reminding of the deaths of the nations that remained back in destruction. Then, belittling them and comparing them to cattle, rather, even more misguided, because they follow their desires in showing arrogance to the truth and in rivaling the station of prophethood.	21-44
A tour of some signs in the cosmos which console the heart of the Prophet, peace and blessings of Allah be on him, and believers. Allah is the One who extends the shadow as Mercy for His slaves. Also, He will extend the shade of His Mercy for the Prophet, peace and blessings of Allah be on him, and the believers. Also, amazement from the polytheism of the polytheists and denial of the disbelievers in facing the radiant evidences of Tawhid.	45-62
Humanity is less significant to Allah the Exalted than to care for them, had it not been for the slaves of al-Rahman, as in, the live and actual group that Islam wants, in their attributes, fundamental elements, and humbleness to their Lord. This is in contrast with the lack of manners the disbelievers show al-Rahman. The worshippers of al-Rahman indicate and point to al-Rahman through their attributes, and this is an honor for them and their attributes.	63-77

1 The reason behind this name is that the Surah is a criterion used to judge between the truth and falsehood. Also note another Qur'anic principle: The cosmic signs mentioned in each Surah are in accordance with the general tone and mood of the Surah. For example, the verses of Surah Yasin speak about the sun and moon because it speaks about the ending, as in, death, and resurrection. However, the cosmic signs mentioned in this Surah are in accordance with the tone and mood of mercy.

Surah al-Shu'ara'[1] (26)

MAIN SUBJECTS & TOPICS OF THE SURAH

The requirement on those who proselytize is to convey the message of Allah the Exalted (Tawhid, resurrection, and prophethood), guide the people, and warn them of the destiny and result of disbelief and belying in the best possible way as it pertains to time and place and to look for and implement the most influential and effective ways in doing so (such as

THIS OCCURS VIA

1. A presentation of the stories of the previous prophets, peace be on them, and focusing in these stories on the art of managing conversation between them, peace be on them, and their peoples. The Surah was revealed during the time of open proselytization as a guide and training course for the companions, peace be on them, and callers after them, teaching them how to discuss and engage their peoples, without forgetting to rely on Allah the Owner of all affairs in the beginning and end.

THE PARTS OF THE SURAH	VERSE(S)
Introduction: A warning to the belying disbelievers through the signs of Allah the Exalted which are witnessed in the cosmos and which are revealed via revelation.	1-9
The story of Musa, peace be on him: Assuring the Prophet, peace and blessings of Allah be on him, and the believers that Allah the Exalted is caring for them, even if they lack material strength and their enemies are strong and powerful on earth. The situation that the believers were in while in Makkah when this Surah was revealed is the same as the one Musa, peace be on him, was in when he feared his weak impact on the people when compared to the strength of Pharaoh. However, Allah the Exalted grants victory to the believers and destroys the disbelieving beliers.	10-68
The story of Ibrahim, peace be on him: Clarifying the reality of the religion of Ibrahim, peace be on him, and that he is free from those polytheists who claim that they are his inheritors. Then, a presentation of the destiny and fate of the polytheists on the Day of Resurrection.	69-104
The stories of all prophets, peace be on them: They all carry the same message, style, and words, and their peoples meet them with the same words, causing them to earn the same outcome and same lesson in the end.	105-191
Conclusion: Commentary that reaffirms the truthfulness of the signs of Allah which were revealed, as in, the Qur'an, in spite of the obstinacy of the polytheists in disregarding the radiant evidences of the truth. Among these evidences is that the Qur'an carries the highest levels of speech required to influence people. Also, warning the polytheists before Allah the Exalted seizes them in punishment and the news of that which they used to ridicule reaches them.	192-227

1 The reason behind this name is to show that the media is a double-edged sword, either used for guiding or misguiding, therefore, beware (especially those involved in media) of using it in disobedience to Allah; rather, direct it in obedience to Allah in the best ways to influence people, all the while, following in the footsteps of the prophets, peace be on them, in their lofty, influential, smart, and sublime way.

Surah al-Naml[1] (27

MAIN SUBJECTS & TOPICS OF THE SURAH

The order to take control over the elements of cultural superiority, and clarifying that gaining knowledge, management skills, technology material and military power, and using these things to aid Islam is obligatory. Religiosity is not mere actions of worship and rituals, but also control over the elements of cultural superiority.

THIS OCCURS VIA

1. A presentation of the elements of cultural superiority:
   - Lofty and high goals (verse 19).
   - An Ummah that has a sense of belonging to the message (the hoopoe bird).
   - Knowledge (verse 15).
   - Technology (verse 44).
   - Military prowess (verse 37).

2. Clarifying that the one that possesses the truth is the one that carries the message, before anything else. Despite their military prowess, knowledge, administrative ability, technological advancement, & culture, they are still keen on spreading their message and bequeathing the elements & characteristics of their own culture, such as multiplicity of languages, races, and nationalities, firm management and order, training & diversifying capabilities, teaching & educating individuals regarding the importance of the message & carrying the responsibility, making them similar to a general whom they constantly refer to for advice, & gathering information, sorting it, & verifying it.

3. Clarifying that people is in awe of knowledge, technology, and cultural superiority. For example, the people of Sheba accepted Islam with Sulaiman, peace be on him, but the Egyptians did not accept Islam with Musa (pbuh).

4. Warning from what could accompany cultural superiority, as occurs with the West today, and this distracts them from the path of remembering Allah's Attributes and the cosmic signs which remind mankind of the reality of their size in this cosmos and unseen worlds which surround them.

THE PARTS OF THE SURAH	VERSE(S)
Consoling the Prophet, peace and blessings of Allah be on him, by telling him that he is not new in receiving revelation from Allah the Exalted and is not the first to be belied by his people, who are awaited by the same fate as the beliers that came before them.	1-14
A presentation of the blessings and favors of Allah in the cosmos, and how the righteous slaves use them to attain cultural superiority, carry the message of Allah to the world, and create an Ummah which is capable of carrying this responsibility.	15-44
A sign for the people of Makkah and those after them, regarding how Allah the Exalted destroyed the peoples that diverted and perverted from the pure innate disposition that Allah predisposed everyone on, how they plotted against their messengers, and denied the truth.	45-58
A conclusion which reaffirms the same previous meanings, and ends with praising Allah the Exalted who deserves praise, Alone. Here are His signs filling existence which all indicate His existence and Lofty Attributes. Also, here are the deaths of those who belied as well as their destinies in the hereafter which serve as a sign and lesson which moves lively hearts. After that, the Prophet, peace and blessings of Allah be on him, and the believers are left to only rid themselves of the beliers and leave them to their fates which they chose for themselves. Also, they should continue to announce their manhaj for those who wish to partake in creating their culture.	59-93

1 The reason behind this name is that it serves as a reminder for this Ummah via an insect that has all the tools and elements of a culture. Therefore, learn from this small, but advanced, insect. Also, beware of living in vain, and beware of allowing non-Muslims to attain cultural superiority over you.

Surah al-Qasas[1] (28)

MAIN SUBJECTS & TOPICS OF THE SURAH

Confidence in the promise of Allah the Exalted and that it will be actualized, without a doubt, for those who actualize servitude to Him the Exalted and are confident in that He, Alone, is the Owner of strength. Whoever has this strength on their side, they are not feared for, and whoever has it against them, they are not safe.

THIS OCCURS VIA

1. A presentation of the story of Musa, peace be on him, and clarifying that just as Allah's promise was fulfilled for Musa, peace be on him, it will also be fulfilled for the Prophet, peace and blessings of Allah be on him. The Surah was revealed with the migration from Makkah, and the promise of Allah was fulfilled for the Prophet, peace and blessings of Allah be on him, during the same time period wherein it was fulfilled for Musa, peace be on him, as in, 10 years. The Prophet, peace and blessings of Allah be on him, returned to Makkah as a conqueror and victor and his Ummah ruled the earth, despite the hardships in the beginning and despite the long time it took.

2. Clarifying the important role of women in aiding Islam through women that suckle their children from the beginning and raise them with faith and submission to the order of Allah, such as the mother of Musa, peace be on him, as well as pious sisters, such as the sister of Musa, peace be on him, obedient wives, such as the mothers of the believers, may Allah be pleased with them, and believing daughters, such as Fatimah, may Allah be pleased with her.

3. Consoling the Prophet, peace and blessings of Allah be on him, and the believers by mentioning some and their actualization, even if after a while, such as:
   - The promise in verse 7 is actualized in verses 13 and 30.
   - The promise in verse 35 is actualized in verse 40.
   - Glad tidings for the Prophet, peace and blessings of Allah be on him, in verse 85.

THE PARTS OF THE SURAH	VERSE(S)
The story of Musa, peace be on him, carried facts about how safety only occurs by the Honor of Allah the Exalted who always actualizes His promises, according to His tradition, which occurs consistently throughout time, without changing or being altered; He always supports the truth and its people, and destroys falsehood and its people, even after a while.	1-43
Concluding comments regarding the story of Musa, peace be on him, which emphasize the topic of the Surah, then, taking the polytheists on a tour of some cosmic signs which testify to the truth of the message the Prophet, peace and blessings of Allah be on him, delivered to them, which consists of mercy for them and warning from the terrifying destiny of the beliers in the hereafter.	44-75
The story of Qarun shows how ones monetary and scientific superiority ends in loss and destruction due to transgression and arrogance, just as the superiority of Pharaoh ended in the same way. Also, true worth is in faith and piety, not wealth and dominance.	76-84
Glad tidings for the Prophet, peace and blessings of Allah be on him, and those who follow his path, in that they will be given victory and superiority, as long as they disassociate themselves from polytheism and its people.	85-88

1 The reason behind this name is that one must follow the stories to the end, so that we can see that in the end, there is no doubt that the promise of Allah is fulfilled; one should not just see one episode of the story.

Surah al-Ankabut[1] (29)

MAIN SUBJECTS & TOPICS OF THE SURAH

Trials and tribulations are an ancient natural operating system of life, and life is not void of trials that extract the minerals of faith within the souls, takes the reality into the real world, and severs any chance of argumentation on the Day of Resurrection.

THIS OCCURS VIA

1. A presentation of the stories of the prophets, peace be on them, which deal with the topic of the trials and tribulations of each prophet, peace be on them, with their peoples, and how they were patient and struggled in opposing them.

THE PARTS OF THE SURAH	VERSE(S)
Clarifying that trials and tribulations are an ancient natural operating system of life and that liabilities are individual-based; none carries anything on behalf of anyone else on the Day of Resurrection, the day wherein the fates of the believers, disbelievers, and hypocrites all differ. Therefore, whoever is patient in wake of trials and struggles does so for their own selves. Trials include trials in religion, parents, and so forth	1-13
Examples of the trials that opposed the message and call of faith throughout the long history of mankind: • Nuh, peace be on him: The magnitude of the effort and the meager outcome. • Ibrahim, peace be on him: Evil recompense and the tyranny of misguidance. • Lut, peace be on him: Boasting about vices and scorning the messenger. • Shu`aib, peace be on him: Rebelling against justice and belying the truth. • Hud and Salih, peace be on him: Pride about strength and arrogance about favors (`Ad and Thamud). • Musa, peace be on him: Monetary tyranny and despotism in governance and rule (Pharaoh, Haman, and Qarun). Then, a concluding commentary by giving a parable that signifies a group of people who were tested by turning to other than Allah the Exalted thinking that they were following something substantial, but later realized the feebleness of the entirety of the strength of falsehood in the face of the strength of the truth. Therefore, this is a warning to mankind: Beware of resorting to other than Allah the Exalted by pleasing people at the expense of your Lord, religion, and soul, because you would be holding onto an illusion which is weaker than a spider web.	14-45
A conclusion which urges believers to remain steadfast and to migrate for the sake of Allah and hold fast to the religion of truth which the Prophet, peace and blessings of Allah be on him, and all messengers, peace be on him, brought in opposing the misguided and confused concepts of the polytheists. When with Allah, one does not fear death or loss of wealth; at the end of the road, there is the truthful promise of Allah which consists of guidance and reward. Patience in wake of trials is the path of facilitating the order of Allah.	46-69

1 The reason behind this name is that trials, as it pertains to their abundance, complexity, and intertwining, are similar to spider webs. However, in reality, they are weak and feeble, and spider societies are backwards, because the females kill the males, and the children kill the mother. Likewise, in this worldly life, if you turn to other than Allah, you are turning to a whim, and a backwards and feeble life.

Surah al-Rum[1] (30)

MAIN SUBJECTS & TOPICS OF THE SURAH

The signs of Allah the Exalted are obvious to the eyes and are apparent in the horizons. So, how do they not believe? These signs fill the horizons and are clear and apparent to the eyes. They show the solid connection and link between the situations of people and life in the past, present, and future. They also show the natural operating systems of the cosmos, and the laws of life.

THIS OCCURS VIA

1. A presentation of the signs of Allah the Exalted which are spread about in the cosmos which indicate the truth that this truthful Messenger, peace and blessings of Allah be on him, has propagated which also coincide and correspond with the natural state of the cosmos and people.

THE PARTS OF THE SURAH	VERSE(S)
Directing the vision to the signs of Allah in the cosmos which emphasize the pettiness of polytheistic ideas and how they are based on false whims and desires, in contrast with the firm and unified truth which coincides with pure natural disposition. Also, clarifying that aiding the believers is connected with the traditions of Allah which systematically maintain the heaves, earth, and everything in between, throughout time. Also, the victory of the believers and loss of the disbelievers will occur in this life and the hereafter.	1-32
Clarifying an example of how human whims change as long as they are not tied to a gauge which is true, steady, and coincides with established cosmic traditions. Also, these whims are the reasons behind the emergence of corruption on land and on ocean, as in, excreting the creed of polytheism which conflicts with the signs of Tawhid in the cosmos, history, soul, and revelation, which was sent to bring life to the hearts, just as rain brings life to dead land. [Rain bringing life to dead earth] is evidence that the dead will be resurrected for accounting. Also, directing the Prophet, peace and blessings of Allah be on him, and the believers to be steadfast on the manhaj of Allah, patient, and steadfast on the truth until the true and certain promise of Allah is actualized.	33-60

1 The reason behind this name is that it directs everyone's vision to a material sign that will occur, which is the promise of Allah the Exalted that the Byzantines will be destroyed, but will be victorious within 9 years, which actually occurred. Also, note that their victory occurred at the Dead Sea, the lowest point on earth, according to science, as mentioned in verse 3. Another sign is that modern economics shows that completely abolishing interest is the best way to economic development, as in verse 39. Also, note that this Surah is the one that mentions, "From His signs," the most.

Surah Luqman (31)

MAIN SUBJECTS & TOPICS OF THE SURAH

Educating children and raising them on the correct creed by addressing their pure innate dispositions with the signs of Allah the Exalted in the souls and horizons.

THIS OCCURS VIA

1. Directing and teaching parents to raise their children with the following qualities: Tawhid, avoiding polytheism (by perusing over the signs of Allah), good conduct with parents, the importance of worship, the reality and tumultuous nature of worldly life, decency and manners in dealings, planning in life while keeping a goal, and positivity in ordering good and forbidding evil while being patient in wake of the results.

2. Teaching parents the mannerisms of directing and educating their children, which is to have tenderness, affection, and being a good companion.

THE PARTS OF THE SURAH	VERSE(S)
A tour of the signs of Tawhid in the large cosmos. Also, a presentation of the characteristics of the winners and losers, and their respective recompenses, this occurs as an introduction to the advice Luqman al-Hakim (the wise) gave his son, which consisted of advising him to hold fast to the correct creed and its responsibilities towards Creator and creation.	1-19
A tour with innate natural disposition in dealing with the favors of Allah, which cannot be enumerated, in the heavens and the earth, and during hard and testing situations wherein the innate disposition turns back to its Creator, making disbelief and rejection a very strange and reprehensible issue. This shows that the main focus and foundational stone in education is to go back to reflecting on the signs of the Ability of Allah in the cosmos, which point to Him and His Lofty Attribute:.	20-34

Surah al-Sajdah[1] (32)

MAIN SUBJECTS & TOPICS OF THE SURAH

Submission and surrendering to Allah the Exalted as a choice in this life. The Surah tells every person: Prostrate to Allah in this life, and by your own will and choice, and beware of the path of the arrogant; hold fast to the path of those who are humble before Allah the Exalted.

THIS OCCURS VIA

1. Some tours of the signs of Allah and evidences of Tawhid, resurrection, and prophethood in the cosmos, soul, and history, in order to urge and encourage humility in facing the truth, and in warning from being arrogant in dealing with the truth.

THE PARTS OF THE SURAH	VERSE(S)
A presentation of the issue of revelation and the truthfulness of the Prophet, peace and blessings of Allah be on him.	1-3
A presentation of the issue of Allah's Right to be worshipped and its description on the surface of existence.	4-9
A presentation of the issue of resurrection and destiny.	10-11
A scene of Resurrection and the fate of the believers and disbelievers in this life and the hereafter show that the disbelievers who did not humble themselves before Allah in this life will be humbled and humiliated in the hereafter.	12-22
A lesson from the oneness of messages and traditions of proselytization.	23-25
A lesson from history.	26
A lesson from life and death.	27
Entrusting the issue of the disbelievers to Allah, Alone.	28-30

1 The reason behind this name is that verse 15 defines the purpose of the Surah. Also, note that reading this Surah every Friday during Fajr prayer is the Sunnah, in order to renew submission to and remembrance of Allah.

Surah al-Ahzab[1] (33)

MAIN SUBJECTS & TOPICS OF THE SURAH

After presenting the manhaj, as well as the conditions and tools used to implement it, there occur two sections (22 and 23) which emphasize the meaning that must obligatorily be firmly-established in the soul throughout this whole matter, and it is to submit to Allah in submission, humbleness, and entrusting all matters to Him (Islam). Allah the Exalted give us orders and the wisdom behind them, and sometimes orders us without giving us the wisdom behind them, all which teach us to be submission. The believer submits to Allah, even in hard situations, because their honor occurs through submission to Allah, Alone, and none else, and in going back to the truth without obstinacy, even if one does not understand the wisdom behind the order. Also, it occurs through persisting on proselytization even if others are weakened (verse 36 is pivotal in conveying all messages of the Surah).

THIS OCCURS VIA

1. A Review the events that emerged from the Battle of the Confederates and the Battle of Banu Quraidhah in the stage of development of the identity, group, and state of the Muslims, in facing groups and factions that are defined by the various occurrences. There are exterior groups, such as the disbelievers, and interior groups, such as the believers, obvious hypocrites, hidden and scared hypocrites, and the Jews. As for the exterior groups, Allah aided you against them through the wind. Therefore, there remain before you interior groups and conglomerations, and your task is grave in contending with them and preserving the safety and security of the Muslim group and nation.

THE PARTS OF THE SURAH	VERSE(S)
The connection between all legislations and submission to Allah Alone, which is the root of the religions of all prophets, peace be on them. Those who direct themselves towards more than one deity are hypocrites, because they only have 1 heart. Therefore, they must follow one Lord & one manhaj.	1-8
A review of the psychological and substantial tests and trials during the Battle of the Confederates and the Battle of Banu Quraidhah as a beginning and introduction to building souls and emphasizing the values, balances, and perceptions that Allah the Exalted wants to prevail via an educational and action-based manhaj which sets vices right and affirms virtues, while connecting this all with remembering the favors of Allah and submission to His predestination and manhaj which coincides with pure natural disposition of the cosmos and of mankind.	9-27
Clarifying the noble position of the wives of the Prophet, peace and blessings of Allah be on him, and placing them and the pure prophetic household as role-models and a source of luminance whereby those who tread towards Allah gain guidance. Also, clarifying the responsibilities that are tied to this position in terms of obedience and submission.	28-35
A reminder of the principle of absolute submission to the order of Allah the Exalted and His Messenger, peace and blessings of Allah be on him, via choosing the Prophet, peace and blessings of Allah be on him, to invalidate the effects of adopting, by providing a precedent, due to the depth of this custom in the Arab culture and the difficulty of divorcing from it.	36-48
Some regulations which are specific to the Prophet, peace and blessings of Allah be on him, in his household, as well as his wives, marital life, and public life, which include the generality of the Muslims, men and women alike, and which expose who is a submissive believer in Allah and who is a hypocrite who transgresses against the rulings of Allah and the believing men and women. Also, a warning and threat that they will be punished with painful punishments. Also, reminding of the status of the Prophet, peace and blessings of Allah be on him, and his noble household, even as it pertains to the angels.	49-62
A reminder and warning regarding the accounting of the disbelievers in the hereafter, and warning the believers from going beyond the limits in dealing with the status of prophethood. Also, reminding of the pact with Allah in terms of carrying the creed and submitting to legislation and its tasks: verses 63-73.	63-73

1 The reason behind this name is verse 20 and the subsequent verses which define the purpose of this Surah. Also, note some tough situations that test the aspect of submission to Allah the Exalted in verses 5, 11, 29, 37, and 59. Also, note that submission to Allah is the cause for the continuation of civilizations, while rebellion against the manhaj of Allah leads to destruction and fatality of civilizations. That is why Surah Saba' (Sheba) occurs directly after Surah al-Ahzab. Also, note that Surah Fatir acts as commentary on both Surah al-Ahzab and Surah Saba'.

Surah al-Saba'[1] (34)

MAIN SUBJECTS & TOPICS OF THE SURAH

Lack of submission to Allah, obedience to Him, and thanking Him for His favors lead to cultural weakness and downfall, as well as punishment in the hereafter.

THIS OCCURS VIA

1. A presentation of two opposite examples of civilizations: A believing civilization which submits to the manhaj of Allah the Exalted (Dawud and Sulaiman, peace be on them), and a misguided, disobedient civilization that rejects submission to the manhaj of Allah (Sheba).

THE PARTS OF THE SURAH	VERSE(S)
Clarifying that creation stand before two groups: A group of people of knowledge who affirm Allah's Knowledge, Wisdom, and Lofty Attributes, and subsequently, resurrection and prophethood. Therefore, they humble themselves before the truth and submit to it and its method. Also, a group of people of disbelief who are arrogant in dealing with the truth, and subsequently, resurrection and prophethood. Therefore, they are judged to be misguided and to have punishment in this life and the hereafter.	1-9
The story of those who are thankful to Allah by submitting to His manhaj and obeying Him. Also, mention of how Allah the Exalted opens the doors to His favors through His Absolute Ability and Will. This leads to prosperity and advancement. In contrast, the story of the arrogant who submitted themselves to Satan, doubted the hereafter, and were rebellious against the manhaj of Allah, causing their civilization to be destroyed.	10-21
Emphasizing the issue of Tawhid (as in, the key to submission to Allah the Exalted and His manhaj through obedience and thankfulness), and rejecting Shirk, which leads its people to loss in this life and the hereafter.	22-27
Exposing the false values, such as wealth and children, which test those that possess them and lead them to be arrogant in dealing with the manhaj of Allah. They are awaited by punishment in the hereafter, and the things they worship cannot avail them or harm them: verses.	28-42
A great advice which calls people to submit to Allah, Alone, go back to their pure natural disposition, and shed themselves of whims, fabrications, and lies about the Prophet, peace and blessings of Allah be on him, and the Qur'an, before they are faced with the punishment of the hereafter.	43-54

1 The reason behind this Surah is that rebellion against the manhaj of Allah leads to civilizational downfall. Also, note that submission to Allah is the cause for the continuation of civilizations, which is why Surah al-Ahzab occurs directly before Surah Saba' (Sheba). Also, note that Surah Fatir acts as commentary on both Surah al-Ahzab and Surah Saba'.

Surah Fatir (35)

MAIN SUBJECTS & TOPICS OF THE SURAH

Commentary on both Surah al-Ahzab (The Confederates) and Surah Saba' (Sheba) which emphasizes that submission to Allah the Exalted is not just a path to paradise in the hereafter, but also a cause for honor and might in this life.

THIS OCCURS VIA

1. A presentation of cosmic and historical signs which emphasize that glory occurs only through Allah, and that loss occurs by distance from Allah the Exalted.

THE PARTS OF THE SURAH	VERSE(S)
Allah the Exalted is the only One who possesses Strength, however, the devil deceives many people by giving them false promises and by manipulating them.	1-8
The cosmic signs emphasize that Glory belongs to Allah, Alone, and that creation is in need of its Lord the Exalted, al-Ghani (The Rich), al-Hamid (The Praiseworthy). Therefore, creation must not turn to anyone but Him the Exalted, so that they can be of people of guidance, and to beware of the destiny and fate of the people of misguidance:.	9-26
Allah's cosmic signs coincide with His signs which He has sent via revelation, in His Books, as well as with historical signs of previous nations, all to establish the truth and honesty of the noble messengers, peace be on them, and the obligation of submission to the truth, in order to be granted victory in this world and the hereafter. Otherwise, polytheism and belying leads one to a terrifying fate in this life and the hereafter.	27-45

Surah Yasin[1] (36)

MAIN SUBJECTS & TOPICS OF THE SURAH

There is another type of submission to Allah the Exalted, and it is submission to Allah the Exalted via continuing and insisting in the path of proselytization, which Allah has ordered us to maintain, regardless if people accept the faith or not. The Surah is meant to stabilize and encourage the Prophet, peace and blessings of Allah be on him, and companions, may Allah be pleased with them, to remain consistent in proselytization. The reason this message is inscribed is because the Surah was revealed before migration, because the prevailing sentiment was that there was not benefit in people of

THIS OCCURS VIA

1. Focusing on the issue of death and life by presenting two examples of people: A group of people who have some life left in their hearts, and another group whose hearts are obliterated and who have no benefit in them. However, since the believer does not know the reality of their matters, they must continue in proselytization.[2]

THE PARTS OF THE SURAH	VERSE(S)
Reminding of the obligation of proselytization on the Messenger, the truthful one, the honest one, and on callers after him. Also, clarifying the lessons of history through some people who have life in their hearts and who respond to and accept the truth, and who will be victorious in this life and the hereafter, as well as other people whose hearts are dead, obliterated, heedless, and belying, who will be at loss in this life and the hereafter. Also, a presentation of an example for callers in the righteous man who continued to proselytize despite the presence of three messengers, because he felt this was his obligation as a believer: verses 1-29.	**1-29**
Regret belongs to the beliers throughout the passing of generations, and they do not take heed from the deaths of those who have been previously been destroyed or from the cosmic signs.[3] Also, a presentation of one of the scenes of Resurrection where they see their fate which they hastened: verses 30-68.	**30-68**
A summary of the issues of proselytization, namely, Tawhid, resurrection, and the message, via reminding of the signs which show Allah's Absolute Ability which encompasses everything: verses 69-83.	**69-83**

1 The reason behind this Surah is that rebellion against the manhaj of Allah leads to civilizational downfall. Also, note that submission to Allah is the cause for the continuation of civilizations, which is why Surah al-Ahzab occurs directly before Surah Saba' (Sheba). Also, note that Surah Fatir acts as commentary on both Surah al-Ahzab and Surah Saba'.

2 Note that the cosmic signs which were mentioned are in complete cohesion with the subject of the Surah and its general tone and mood, which is, death and the ending. Every created being has an ending, even the sun and the moon.

3 This is a Qur'anic principle, that the cosmic signs mentioned in each Surah are in accordance with the general tone and mood of the Surah

Surah al-Saffat[1] (37)

MAIN SUBJECTS & TOPICS OF THE SURAH

Most religious orders have an apparent wisdom, but Islam means to submit to the order of Allah, even if the wisdom is not clear. Therefore, submit to the order of Allah the Exalted, even if you do not understand the wisdom.

THIS OCCURS VIA

1. A presentation of the positions of the people in this life and the next, to clarify that those who submit to Allah the Exalted by their own free will in this life will be among those who are victorious in the hereafter, and that whoever does not submit to Allah the Exalted in this life or to His legal orders, they still submit to Allah's predestination in this life, and will be subject to punishment in the hereafter.

THE PARTS OF THE SURAH	VERSE(S)
Describing the angels in their absolute yielding and submitting to Allah as an example for people regarding the obligation of voluntary submission to Allah in this life, before one is caused to submit in the hereafter. People are of two categories: A group in paradise, namely, those who submitted to Allah in this life, and another group in hellfire, namely, those who were arrogant in this life.	1-70
Testing the people through their submission to Allah out of free will in this life is a constant tradition that the prophets used to face their peoples, categorizing them into a group that submits and is successful in this life and the hereafter, and another group that is arrogant and loses in this life and the hereafter. Also, reminding that Allah's protection never leaves the patient believers who show true submission to Allah's predestination and legislation, for here is their leader, Ibrahim, peace be on him, facing the pinnacle of trials in obedience to Allah, without knowing the wisdom, and asking his son Isma`il, peace be on him, to take his advice and engage him in the rewards of absolute submission and obedience to Allah the Exalted. This is the topic of the Surah: Submission to Allah, without conditions or restrictions. Also, a warning to the misguided arrogant folk from the same fate as their counterparts from previous peoples.	71-148
A return to clarify the position of the angels with their Lord, and that they are merely His obedient, submissive slaves who declare Him transcendent above the myths of the polytheists, when they alleged that there is a connection of lineage between Allah and His creation. Also, affirming the promise of Allah the Exalted to His messengers, peace be on them, in that they will be victorious and supreme, and His promise of punishment and disgrace for the arrogant.	149-182

1 The reason behind this name is that the angels stand in rows before Allah, in submission, obedience, yielding, and waiting for His order, so that they can fulfill it. Also, note that any Surah that begins by describing the angels speaks about submission and yielding to Allah, since the angels set an example in those aspects.

Surah Saad[1] (38)

MAIN SUBJECTS & TOPICS OF THE SURAH

A part of submission to Allah the Exalted also occurs by the believer submitting to the truth at time of dispute and coming back to it quickly, without obstinacy, because the arrogant do not go back to the truth, but rather, persists on their mistake obstinately and arrogantly. However, when the submissive believer sees the truth lies in something else, they return to it immediately.

THIS OCCURS VIA

1. A presentation of three examples of prophets where there was a dispute before them, and they went back to the truth quickly.

THE PARTS OF THE SURAH	VERSE(S)
Clarifying that the arrogance, disputing, and enmity of pre-Islamic ignorance is due to the arrogance of the disbelievers in that they do not submit to the clear truth. Also, warning from the fate of previous arrogant peoples.	1-16
Three examples from the stories of previous prophets, peace be on them, namely, Dawud, peace be on him, Sulaiman, peace be on him, and Ayyub, peace be on him. These stories are examples of going back to the truth, submitting to it, and being patient in it. Also, they serve as examples for the Prophet, peace and blessings of Allah be on him, the believers, and callers. Also, clarifying how Allah the Exalted encompasses those who are patient in the truth with His Care, Mercy, and Sustenance in this life and the hereafter, in contrast with the terrifying fate of the arrogant.	17-64
Reminding that Iblis was destroyed by his arrogance in that he disliked how Allah preferred Adam, peace be on him, over him. Also, the disbelievers were destroyed by their arrogance in that they disliked how Allah the Exalted preferred Muhammad, peace and blessings of Allah be on him, and chose him for the message among them, despite the clarity of the truth and veraciousness of his message. This arrogance caused them to fall in the clutches of Iblis, their old enemy.	65-88

1 The reason behind this name is that the letter, 'Sad,' is the most prominent letter in the word, 'Khusumah (dispute).' Also, note that in this Surah, the concepts of Awbah and Inabah were repeated frequently. Both terms refer to going back to the truth quickly.

Surah al-Zumar (39)

MAIN SUBJECTS & TOPICS OF THE SURAH

This is the Surah of sincerity and devotion to Allah. Sincerity is the path of acceptance to Allah and the path of repentance. Whoever has doubts about showing off or having some weakness in their sincerity should read Surah al-Zumar, because the topic of the Surah is sincerity to Allah in all actions of worship and in all movements and still moments.[1]

THIS OCCURS VIA

1. Taking the human heart on a tour which shakes it, awakens it, purifies it from doubts, and leads them on the path of sincerity; this occurs by mostly speaking about the hereafter.

THE PARTS OF THE SURAH	VERSE(S)
Clarifying that sincerity in serving Allah is the core of this religion. Allah the Exalted, in His Lofty Attributes, is the only One deserving of worship. This is proven by the fact that innate natural disposition always flees to Allah during times of hardship. However, many people quickly turn to polytheism during times of ease. Also, guiding the Prophet, peace and blessings of Allah be on him, to openly preaching pure monotheism which belongs to Allah Alone, and to warn the polytheists of the consequences of deviation away from the truth, even for himself.	1-20
Allah's cosmic and revealed signs, which are revealed in His Book, necessitate that one be sincere to Allah. The water which is sent from the sky consists of life for earth, and the Book sent from the heavens consists of everlasting and immortal life. The entirety of the matter goes back to Allah. Therefore, hasten to being sincere to Him in servitude, because He is the only One who possesses true Strength in this cosmos. Therefore, hasten to going back to Him before death and accountin.	21-37
Even the messengers do not possess anything for themselves or others from Allah. Afterwards, callers only have the job of proselytization and calling to pure Tawhid for Allah the Exalted and to leave the matter of the polytheists to Allah the Exalted who will account them for their polytheism, deception, and false claims. Also, emphasizing calling them to repent before the chance goes away and regret does not benefit before the terrifying destiny and fate.	38-61
Allah the Exalted, Alone, is the Creator and Owner of everything, so how can those ignoramuses associate partners in worship with Allah? Lack of sincerity means that one does not rate Allah the Exalted as He should be rated, and there will come a day where everything in existence will be humbled before its Creator, and those who are sincere will be recompensed for their sincerity[2], while the polytheists will be recompensed for their polytheism. Everything in creation will praise Allah, while admitting the favors and good conduct of their Creator.	62-75

1 Note that of the verses that discuss the topic of the Surah are: 2, 3, 9, 11, 14, 29, 53, 54, and 63-66.
2 Note that the presentation of the recompense of those who are sincere in verses 73-75 help and encourage sincerity.

Surah Ghafir (40)

MAIN SUBJECTS & TOPICS OF THE SURAH

This is the Surah of entrusting matters to Allah while proselytizing, and clarifying the importance of proselytization and entrusting all matters to Allah the Exalted in facing the difficulties during proselytization, because calling to Allah is the most important individual and communal obligation on Muslim. Surah is saying, call to Allah and do not fear the blame of critics. Also, rely on Allah, entrust your matters to Him, and remember that proselytization is accompanied by problems and difficulties, therefore, entrust all matters to Allah, and He will preserve you. The entire Ummah is tasked with calling to Allah, ordering good, and forbidding evil.

THIS OCCURS VIA

1. A presentation of the stories of some callers and clarifying the method and manners of proselytization, within the framework of entrusting matters to Allah, relying on Allah, and patience in performing the tasks of proselytization, all the while, trusting and believing in the true promise of Allah.

THE PARTS OF THE SURAH	VERSE(S)
The signs of Allah are expressed by everything in existence and influence pure natural disposition. Only the disbelievers who pervert from the natural disposition of existence present argumentation regarding the signs of Allah. Therefore, the Prophet, peace and blessings of Allah be on him, and callers thereafter must continue in the path of proselytization while entrusting all matters to Allah (the supplication of the angels is a form of entrusting matters to Allah) and not caring about the disbelievers, because even if they enjoy goodness and vanities o this world, their destiny in this life and the hereafter is the same as those who belied before them, in contrast to the bliss and success of the people of faith.	1-22
A part of the story of Musa, peace be on him, and the believer of the family of Pharaoh which clarifies the true message, it's clear and illuminant evidences, and its various methods, within the framework of entrusting matters to Allah the Exalted before and after. Also, a presentation of the destiny of the disbelievers in the hereafter. • Holding fast to the rational method: verses 28-44. • Taking heed by referring to history: verse 34. • Taking heed from previous traditions: verse 31. • Reminding the Day of Resurrection: verses 32-33. • Displaying the emotional side of proselytization, and showing that the caller loves and fears for those whom they are calling. They do not belittle them or act arrogantly with them; rather, they keep them in their respective places while making them feel that they are one of them: verses 29-30. • Entrusting the matters to Allah: verses 27, 44, 45, and 55. Also, verses 23-55.	23-55
The greatness of the cosmos and creation testify to the Oneness of the One who is worshipped, and its signs are spread in the cosmos. However, arrogance leads disbelievers to present argumentation regarding the signs of Allah and show obstinacy by demanding miracles. Therefore, the Prophet, peace and blessings of Allah be on him, and callers must declare the truth while being patient and entrusting their matters to Allah. They should disregard those who are obstinate and deny, until they meet the day they have been promised and their definite fate in this life and the hereafter.	56-85

Surah Fussilat[1] (41)

MAIN SUBJECTS & TOPICS OF THE SURAH

: From Surahs Fussilat to Ahqaf, the Surahs speak of the same topics, but each has its own character.1 They are all of one unit that represents a transitional stage from proselytization (Surah Ghafir) to just before confrontation, fighting, and aiding the religion (Surah Muhammad). That is why this Surah was revealed between these two Surahs. The goal of the Surah is: O Ummah of Muhammad, peace and blessings of Allah be on him, you are in charge of carrying the trust of the Noble Qur'an to all that exists. Therefore, there are orders you must adhere to and there are pitfalls you must beware of. So, take heed from the history of the Children of Israel.

THIS OCCURS VIA

1. Clarifying the value and greatness of the Qur'an.
2. Clarifying the responsibility of the Ummah of Muhammad, peace and blessings of Allah be on him, in carrying the trust of the Qur'an after the Ummah of Musa, peace be on him, shed themselves of this trust.
3. Clarifying the moral responsibility on this Ummah, such as having patience, forgiveness, and grace, so that the Book can be presented and called to.
4. Clarifying the importance of unity and cohesion, as well as the dangers of disunity, this leads to weakness and shedding the responsibility of carrying the Book.

THE PARTS OF THE SURAH	VERSE(S)
The signs of Allah which are sent in the Qur'an testify to its correctness and the truth which it propagates. It is the same as the cosmic signs which are spread in the heavens and earth and the historical signs which testify to the deaths of the beliers. Also, a presentation of their humiliating fate in the hereafter and their disputing with one another, in contrast with the believers in paradise. Also, guiding callers to the method and moral character of the caller.	1-36
Another tour of Allah's cosmic and readable signs (which are in the Qur'an) which show its truth and show the arrogance and obstinacy of the disbelievers who follow in the footsteps of their belying predecessors to the same fate. They should have taken cautious for their own selves, because mankind is keen on goodness and is averse towards harmful things. Also, consoling callers and a promise from Allah the Exalted to uncover the signs of the truth of the Qur'an, so that it becomes clear to them that it is the truth.	37-54

1 Note that Surahs that begin with the same Huruf al-Muqatta`ah (severed letters) share the same topic. For example, Surah al-Baqarah begins with Alif Lam Mim, and presents the manhaj, Aali `Imran, which begins the same, speaks about being steadfast on the manhaj, and Surah al-`Ankabut, which begins the same, speaks about tests on the path of preserving the manhaj.

Surah al-Shura (42)

MAIN SUBJECTS & TOPICS OF THE SURAH

Since you are responsible for the Book, beware of disunity[1]. The Surah preaches that the believers refer to consultation and deliberation[2] during times of differing and dispute, because it is the guaranteed preventative measure against disunity of the Ummah as previous nations were disunited.

THIS OCCURS VIA

1. Notifying the believers that its specific role is that of a new and final leader for mankind; this necessitates that they do not assume the dispraised aspect of disunity, so that they can establish the religion and carry the responsibility of the Qur'an[3].

THE PARTS OF THE SURAH	VERSE(S)
The revealed signs of the book testify to its authenticity and truthfulness, as well as the truth that it propagates. Also, cosmic signs also testify to the truth in the Qur'an. Therefore, the people of the truth must take a solid reference point that they go back to during times of differing, make it their leader, unite on it, call to it, and not differ regarding it, as occurred with the previous nations which took associates with their books that deviated them from the truth and led them far into misguidance. The people of the truth must call the misguided mankind with grace, justice, and forgiveness, only seeking the Face of Allah, who will gather everyone on the Day of Resurrection and will execute His true judgment on them.	1-24
The evidences of the Ability and Greatness of Allah fill the horizons and emphasize the truth of His Prophet, peace and blessings of Allah be on him, and revealed book. Also, they affirm the misguidance, deviation, doubt, and chaos that mankind has fallen into, far from the guidance of their Lord. Also, they emphasize the worth of this book of guidance, and the importance of the rightly-guided leadership which is based on its solid path. Therefore, the conveyer of the final message, Muhammad, peace and blessings of Allah be on him, as well as his Ummah after him, is delegated to take this role of leadership. After this, a clarification of the attributes of this believing group, by describing it as the group that will undertake guiding and leading mankind according to the solid and true book, and call them to repentance before the everlasting punishment.	25-53

1 Note that Surah al-Shura is the Surah that speaks the most about unity and disunity. Disunity was mentioned four times in the Surah.
2 Note that verses 10 and 38 are advices regarding undertaking consultation.
3 Note that verses 13-15 are pivotal in this Surah and in all other Surahs that begin with Ha Mim.

Surah al-Zukhruf[1] (43)

MAIN SUBJECTS & TOPICS OF THE SURAH

You, O believers, are responsible towards the Qur'an and establishing the religion, which necessitates that you beware of the materialistic phenomena that many people are dazzled by, causing the message to be lost.

THIS OCCURS VIA

1. A presentation of the various deceptive materialistic phenomena that lead to belying and lack of faith.

THE PARTS OF THE SURAH	VERSE(S)
A response to pre-Islamic ignorant concepts, feeble idolatrous myths, and creedal deviations that conflict and contradict the natural, rational, axiomatic and primary facts that testify to Tawhid, resurrection, prophethood, and the truth of Allah's Messenger, peace and blessings of Allah be on him, and the Qur'an. Also, clarifying what the motive and what is behind such argumentation, namely, their fixation and impression, similar to that of their forefathers, with children, and wealth consisting of gold and silver. Also, a warning from the outcome of the beliers who have come before them.	1-25
Clarifying the danger that materialistic phenomena pose to the human soul in stripping it of its ability to rate things correctly. Deceptive materialistic phenomena cause realities to be lost, matters to be turned upside down, and lead people to belying the truth. This includes being fascinated and fixated on power and adornments consisting of gold, silver, and wealth. Also, a warning from the fate of their predecessors in belying, due to their fixation on these deceptive phenomena, such as Pharaoh and his aids. On the Day of Resurrection, people will be asked about the manhaj and how they upheld it, and it will be made clear that true honor and glory lie with the people of the Qur'an, and that the true adornments and bliss lie in paradise and its adornments.	26-56
Warning from feeble argumentation, inciting against the truth, and holding onto idolatrous myths. Also, warning from inventing lies against the religion and choosing friends based on materialistic reasons. The friends that love one another in this life due to materialistic reasons and benefits, far from religion, will be enemies on the Day of Resurrection, and it will be made clear to them that the adornments of gold and silver in paradise is the true enjoyment, bliss, and adornment. Also, advising the Prophet, peace and blessings of Allah be on him, to forgive, act graciously, and leave them to what awaits them on the Day that the hidden matters are exposed.	57-89

1 Note that Surah al-Zukhruf is the Surah that mentions gold and silver the most.

Surah al-Dukhan (44)

MAIN SUBJECTS & TOPICS OF THE SURAH

The Surah speaks of materialistic phenomena such as position and power as causes of belying.

THIS OCCURS VIA

1. A presentation of the ending of Pharaoh, which occurred because of his being deceived by the favors that Allah bestowed on him, and relying on his position and power.

THE PARTS OF THE SURAH	VERSE(S)
Emphasizing that this Book true, was revealed by the Truth (Allah), and was revealed in truth.	1-8
Warning the beliers with this truth from the Day of Truth, as in, the Day of Resurrection.	9-16
The death of Pharaoh and his aids is a lesson for those who are deceived by positions of power, causing them to not submit and humble themselves to the truth.	17-33
The same ending for the people of Tubba`, and the same lesson.	34-37
Just as Allah the Exalted sent the Book in truth, He also created the heavens and earth in truth.	38-39
On the Day of Resurrection, the people of truth (in paradise) will be separated from the people of falsehood (in hellfire).	40-57
Be forgiving and give them respite until their destined fate in this life and the hereafter comes to them, if they do not believe in this Book.	59-59

Surah al-Jathiyah (45)

MAIN SUBJECTS & TOPICS OF THE SURAH

There is another pitfall which prevents acceptance and transmission of the manhaj, namely, arrogance, and its reality is contending with Allah in His Attribute of Arrogance. That is why the outcome of those who are arrogant is that they will be humiliated and shamed on the Day of Resurrection (as occurs in verse 28).

THIS OCCURS VIA

1. A presentation of the types of belying the truth which are led to by arrogance and calling such beliers to take heed from the cosmic signs, favors that Allah has bestowed, and rational evidences. The occurrences of the Day of Resurrection, resurrection, and accounting all are according to each person's individual liability.

THE PARTS OF THE SURAH	VERSE(S)
Clarifying the types of beliers who are led by their arrogance to disregarding the truth. They are obstinate and have bad mannerisms in dealing with Allah the Exalted. They are people with false scales and scares, and reckless judgments that do not know acknowledge any judge except their own desires. So, their desires are their deities which they worship besides Allah the Exalted. Also, warning from differing with regards to the truth and becoming disunited in the religion, as occurred with the Children of Israel. Also, the responsibilities of the Prophet, peace and blessings of Allah be on him, and believers after him regarding carrying the responsibility of this Book.	1-23
A presentation of the recompense of the beliers in the hereafter due to their arrogance in dealing with the truth, which has illuminant signs telling of the issue that is clear in the cosmos, book, and is in tune with pure natural disposition, causing it to glorify Allah the Exalted, the Owner of Greatness and Arrogance, Alone.	24-37

Surah al-Ahqaf (46)

MAIN SUBJECTS & TOPICS OF THE SURAH

Another impediment of faith is shunning reflection, pondering, and taking heed, while the cosmic and created signs, the signs of the revealed book, and the signs and of history throughout the previous messages all testify to the truth of this final message and final Book.

THIS OCCURS VIA

1. A tour with the pure natural disposition of mankind in the cosmic, psychological and historical horizons to clarify that the issue of faith and creed is the issue of existence and all creation, not just humankind.

THE PARTS OF THE SURAH

The book of the Qur'an, which is read, and the book of the cosmos, which is visible, both unite in clarifying the truth and establishing the proof against the polytheists who disregard the proof without any evidence for their polytheism and belying the Prophet, peace and blessings of Allah be on him, which brought the true Book which coincides with the previous books. He, peace and blessings of Allah be on him, came as a warner for the disbelievers and bringer of glad tidings for the believers: verses 1–14.	**1-14**
An example a pure natural disposition which comprises of the bond of faith along with the bond of a functional familial relationship (comprising of motherhood, fatherhood, and filiation), on a straight path that leads to paradise, in contrast with a distorted innate disposition which disregards the truth and which leads to the hellfire: verses 15–20.	**15-20**
A reminder of the deaths of the previous peoples who disregarded the truth and were put to trial and test by their material prowess, thereby belying their messengers, and neither their strength nor alleged deities benefitted them from Allah: verses 21–28.	**21-28**
A group of Jinn believed in Allah's read Book and the book of the cosmos which is visible, because they accepted the signs of Allah without disregarding them. That caused them to realize that this book is in cohesion with the book of Musa, leads to the truth, and leads to a straight path. Also, guiding the Prophet, peace and blessings of Allah be on him, to be patient with the disbelievers, forgive, and give them respite until they meet their assured destiny: verses 29–35.	**29-35**

Surah Muhammad[1] (47)

MAIN SUBJECTS & TOPICS OF THE SURAH

Everyone's actions are gauged by their following the path of Muhammad, peace and blessings of Allah be on him, causing their actions to be accepted, or by disregarding it, causing their action to be rejected. Any path other than that of Muhammad, peace and blessings of Allah be on him, is locked and dark. Obedience to Muhammad, peace and blessings of Allah be on him, is the gauge with which one can measure the accepted or rejected nature of any action. If one does not follow him, his Sunnah, and his manhaj, their actions are invalid.[2]

THIS OCCURS VIA

1. Encouraging the believers to fight the disbelievers, and promising them that they will be victorious. Also, clarifying the position of martyrs and telling that the hardest test for those who follow and obey Muhammad, peace and blessings of Allah be on him, is Jihad, which is the highest level of truthfulness in following the Prophet, peace and blessings of Allah be on him. Jihad is used in its broad meaning, and the pinnacle is fighting for the Sake of Allah, which the Surah often speaks of.

THE PARTS OF THE SURAH	VERSE(S)
Announcing war against disbelief and its people, and encouraging the believers to fight and gain martyrdom. Also, clarifying the reality of the disbelievers and believers, and clarifying each of their respective positions in this life and the next.	1-15
Exposing the hypocrites in their various positions especially as it pertains to Jihad in the Sake of Allah, which is the hardest test as it pertains to obedience to Allah and His Messenger, peace and blessings of Allah be on him. Also, warning the hypocrites from being exposed in this life and shamed in the hereafter. Also, calling the hypocrites to obedience, sincerity, and steadfastness.	16-31
A final warning to the disbelievers and hypocrites regarding leaving the path of Allah the Exalted and His Messenger, peace and blessings of Allah be on him. Also, encouraging the believers to persist in Jihad in soul and wealth, in order to attain the true life in the hereafter, and warning against turning away from the path, Sunah, and manhaj of Muhammad, peace and blessings of Allah be on him.	32-38

1 Also known as Surah al-Qital. Note that the three consecutive Surahs, as in, Muhammad, al-Fath, and al-Hujurat, all are regarding the Prophet, peace and blessings of Allah be on him.

2 Note that there are ten verses that speak of acceptance or rejection of actions and tie these aspects to obedience to the Prophet, peace and blessings of Allah be on him, and they are verses 1, 2, 3, 9, 8, 21, 28, 30, 33, and 35.

Surah al-Fath (48)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah speaks about the victories and favors that Allah has granted the Prophet, peace and blessings of Allah be on him, and believers out of His Generosity and Grace. This is the Surah that compliments and praises the companions the most, due to His Knowledge of the sincerity, loyalty, steadfastness, devotion, protectiveness of the religion, and spiritual etiquette in their hearts, causing Allah the Exalted to send His Mercy to them due to these attributes they possessed.[1]

THIS OCCURS VIA

1. Commentary on the Treaty of Hudaibiyah, speaking about this momentous incident and its circumstances, and depicting the Muslim unit, as well as the surrounding groups, during the time of this incident. Also, giving glad tidings regarding the future and the favors that Allah will bestow, namely:
   - The victory of people entering the religion (the amount of individuals that accepted Islam after the Treaty until Makkah was conquered, which is a period only lasting two years, is exponentially higher than those who accepted in the beginning of the message until the Treaty, a period which lasted twenty years).
   - Forgiveness.
   - Completion of favors.
   - Guidance to the straight path.
   - A powerful victory.
   - Tranquility in the hearts of the believers.
   - Entering the believers into paradise.
   - Punishing the hypocrites and disbelievers.
   - Allah's Pleasure with those who gave the Bay`at al-Ridhwan (Pact of Pleasure), may Allah be pleased with them.
   - Many war spoils.
   - Fulfilling and actualizing the dream the saw the Prophet, peace and blessings of Allah be on him, regarding conquering and entering Makkah.
   - For the first time, giving glad tidings that the religion will be aided and victorious.

THE PARTS OF THE SURAH	VERSE(S)
Glad tidings for the Prophet, peace and blessings of Allah be on him, and granting favors to the believers in that they are given tranquility, testifying to their prior faith, and giving them glad tidings of forgiveness, rewards, and heavenly aid. Also, a tribute to their pledge of allegiance, and regarding it as a pledge with Allah the Exalted. Also, exposing the hypocrites and differentiating between them and those who have true excuses when they are absent from Jihad. Also, guiding the Prophet, peace and blessings of Allah be on him, on how to deal with the hypocrites in the future.	1-17
Allah speaks about His pleasure with this unique group of believers, Saying that He is pleased with the, giving them glad tidings regarding what He has prepared for them in this life and the hereafter, favoring them by destroying their enemies, exposing them to the wisdoms behind the Treaty, giving them glad tidings regarding conquering Makkah, and giving tribute to their unique qualities which are mentioned in the previous scriptures.[2]	18-29

1 Note that the word, 'Tranquility,' has been repeated many times in this Surah.

2 Note that the last verse of Surah Muhammad speaks about the followers of the Prophet, peace and blessings of Allah be on him, and the final verse of Surah al-Fat-h speaks about the descriptions of the followers of the Prophet, peace and blessings of Allah be on him, whom are given victory (the attributes of the Ummah of Muhammad). These descriptions are mentioned in the Torah (namely, devotion in worship), and it is a description that is opposite to the Jews of Madinah. They are also mentioned in the Bible (namely, material strength), and it is a description that is opposite to the ascetic Christians. Therefore, the Ummah of Muhammad, peace and blessings of Allah be on him, has both aspects.

Surah al-Hujurat[1] (49)

MAIN SUBJECTS & TOPICS OF THE SURAH

Educating individuals and society on how to create a generous, honorable, and clean Muslim society wherein individuals, the state, conscience, and order. The inward aspects and legislations originate from Allah, are devoted to Allah, and should be ascribed to Allah.

THIS OCCURS VIA

1. Listing the etiquette of social relations within the Muslim community, and focusing on the etiquette of the Muslim community as it pertains to the Prophet. Also, emphasizing that before dealing with the outside world, first organize your deals among one another, and then go to the outside world with your Islamic manners, so that people are acquainted with you through these manners.

THE PARTS OF THE SURAH	VERSE(S)
Do not judge in any matter before the judgment of Allah and His Messenger, peace and blessings of Allah be on him.	1
Observe the etiquette in dealing with the Prophet, peace and blessings of Allah be on him.	2-5
The etiquette of dealing with reports: They should be verified, and one must submit to the ruling of Allah the Exalted and His Messenger, peace and blessings of Allah be on him.	6-8
The etiquette of believers in how they deal with one another: Justice and reconciliation between brothers and sisters.	9-10
The etiquette of social, psychological, and behavioral relationships: Preserving and protecting sanctities and private areas.	11-12
The etiquette of dealing with all non-Muslims.	13
The etiquette of dealing with Allah, after determining the parameters of faith, consists of ascribing favors to Him the Exalted which He favors any of His slaves He wishes, according to His Knowledge of who deserves them.	

1 Note that Allah the Exalted delayed mention of these etiquette after the Muslims set their dealings with one another straight.

Surah Qaf (50)

MAIN SUBJECTS & TOPICS OF THE SURAH

Allah's Watchfulness over the slave is comprehensive, all-inclusive, severe, minute, and frightening. It does not miss any moment, from birth to death to resurrection, gathering, and accounting.

THIS OCCURS VIA

1. Listing the main reasons behind deviation:
   - Whisperings of the soul: verse 16.
   - Heedlessness: verse 22.
   - The devil that is coupled with each person: verse 27.

THE PARTS OF THE SURAH	VERSE(S)
Responding and refuting those who deny resurrection with some sentimental arguments that tie their hearts with the clear and upfront cosmic realities around them.	1-11
Reminding of the outcome and destiny of the beliers, and presenting the destiny of all people and the scene of accounting, punishment, and reward. Also, reminding mankind that Allah the Exalted is watchful over them from the time they are born until they die, are resurrection, and are accounted.	12-37
Allah's cosmic signs and His Qur'anic signs incite the soul to bow to and glorify its Lord, in preparation for resurrection and accounting.	

Surah al-Thariyat[1] (51)

MAIN SUBJECTS & TOPICS OF THE SURAH

Sustenance is in the Hand of Allah the Exalted, as are favors and deprivation, in this life and the hereafter. So, flee to Allah the Exalted and choose his path, because sustenance is in His Hand, Alone.

THIS OCCURS VIA

1. Directing one's perception to Allah's cosmic signs in the souls and horizons, as are His historical signs, such as the stories of the prophets, so that the human heart can be devoted to the Creator by performing its task and duty, as in, worshipping Allah the Exalted Alone, and so they do not become busied by the hindrances that come between them and their task, such as the worry of sustenance.

THE PARTS OF THE SURAH	VERSE(S)
Swearing by every cause of sustenance on the fact that resurrection, accounting, paradise, and hellfire will all occur. Also, notifying that sustenance is in the Hands of Allah (verse 22), therefore, do not be busied with it in favor of the hereafter: verses 1-23.	1-36
A presentation of some stories of the prophets, peace be on them, which affirm and acknowledge the favors of Allah the Exalted and His sustaining through food, drink, wealth, and children, and which also emphasize the obligatory nature of generosity with Allah's slaves. Also, clarifying the fate of the ungrateful: verses 24-46.	37-54
Some glances of Allah's Ability and Strength, and that He, Alone, is the One who possesses favors and blessings. Also, an order to the slaves to meet all this by fleeing from disobedience to Allah and to obedience to Him, His Pleasure, and His rewards: verses 47-60.	

1 Note that Surahs that begin with the same Huruf al-Muqatta`ah (severed letters) share the same topic. For example, Surah al-Baqarah begins with Alif Lam Mim, and presents the manhaj, Aali `Imran, which begins the same, speaks about being steadfast on the manhaj, and Surah al-`Ankabut, which begins the same, speaks about tests on the path of preserving the manhaj.

Surah al-Tur (52)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah presents the topic of choice[1]: Faith, the path of paradise, or disbelief, the path of hellfire.

THIS OCCURS VIA

1. Scaring from the fire and encouraging regarding paradise. The fate of everyone depends on their actions: verses 1-28.

2. Guiding the Prophet, peace and blessings of Allah be on him, to persist in calling the obstinate and arrogant and warning them from the inevitable destiny. He is in the protection and preservation of Allah. Also, a violent crusade against the suspicious and doubts, and which show amazement from the feeble doubts and myths that overcome their hearts, prevent them from faith, and lead them to the path of hellfire: verses 29-49.[2]

1 Note that verse 21 is pivotal in mentioning the topic of the Surah.
2 The last verse in Surah al-Tur is connected to the first verse in Surah al-Najm. This is a constant Qur'anic principle which occurs with all consecutive verses.

Surah al-Najm (53)

MAIN SUBJECTS & TOPICS OF THE SURAH

The Surah clarifies that the source of correct knowledge and cognizance is revelation, so, it focuses on the issue of revelation and correctness of revelation, in contrast with speculation and desires which the beliers and people with false wishes have. That is why, 'Knowledge,' 'speculation,' 'desires,' and 'false wishes,' were repeated many times in this Surah.

THIS OCCURS VIA

1. Clarifying the truthfulness of revelation and the weakness and feebleness of the creed of polytheism, as well as the weakness of its illusionary and frail basis. The star's light may subside, but Muhammad, peace and blessings of Allah be on him, has come with the manhaj of revelation which never subsides: verses 1-32.

2. Clarifying the fundamentals of the correct creed which is established since the time of the oldest messages, and which is only disregarded by those busied by worldly vanities. Also, warning from the death and destruction of those who remained in disbelief and who belied revelation, because Allah's Knowledge is All-Encompassing and Complete: verses 33-62.

Surah al-Qamar (54)

MAIN SUBJECTS & TOPICS OF THE SURAH

The Surah emphasizes to get to know Allah the Exalted through His wrath, which is why it emphasizes that Allah the Exalted is Able, Great, the One that Subdues, and the One who has taken revenge from and has dealt harshly with the oppressors.[1]

THIS OCCURS VIA

1. A terribly alarming, violent campaign against the hearts of the beliers, which occurs via seven stories, each presenting a scene of punishment in a frightening, swift, breathtaking, and distressing image, which is permeated with a quick presentation of the deaths of some previous nations. Then, the final scene speaks of the complete opposite, as in, the scene of the pious, which consists of safety, tranquility, and serenity.

THE PARTS OF THE SURAH	VERSE(S)
Allah's signs respond and refute those who reject resurrection, and promises them that they will be resurrected and go through scrutinizing and difficult accounting.	1-8
The historical signs show that Allah has shown vengeance to the disbelievers who belie.	9-52
Warning from the terrifying fate of the disbelievers, in contrast with the noble fate of the believers.	43-55

1 Note that Surah al-Rahman, the succeeding story, presents the favors of Allah which allows one to get to know Allah the Exalted via His favors, so that a person can choose if they want favors or punishment.

Surah al-Rahman (55)

MAIN SUBJECTS & TOPICS OF THE SURAH

A presentation of the favors of Allah which allows one to get to know Allah the Exalted via His favors, so that a person can choose if they want paradise or hellfire.

THIS OCCURS VIA

1. A general announcement in existence and informing of Allah's amazing and apparent favors in the beauty of His creation, abundance of favors, and disposing of existence. Also, attesting against the Jinn and mankind, since the Surah focuses on how Jinn and mankind are both responsible and accountable. Also, challenging mankind and Jinn, to see if they are able to deny Allah's favors and great blessings: verses 1-36.

2. A frightening threat presented to the Jinn and mankind regarding the scenes of the hereafter, punishment, and reward. Also, a comparison between the punishment of hellfire and the bliss of paradise.

Surah al-Waqi'ah[1] (56)

MAIN SUBJECTS & TOPICS OF THE SURAH

The Surah speaks about the same issue of choice and here, speaks about choosing to be one of three categories: Those who are close to Allah, the People of the Right, or the beliers. The Surah starts and ends with mention of these three, and as for the middle, it reminds of Allah, to seek His Help in the choice.

THIS OCCURS VIA

1. Emphasizing the issue of Resurrection, in response to the polytheists who doubt the Resurrection, when the situations of earth, the people, and balances will be changed. Also, a specific presentation of the fates of the three categories of people during this Grave Day: verses 1-56.

2. Emphasizing the issue of resurrection via visible phenomena that mankind deals with, such as life, death, vegetation, water, and fire. Also, swearing that the Qur'an is truthful, and referring to the instance of death and preparing for it through true faith and true glorification of Allah the Exalted : verses 57-96.

1 Note that this verse ends with glorification of Allah, and the succeeding Surah begins with the same.

Surah al-Hadid[1] (57)

MAIN SUBJECTS & TOPICS OF THE SURAH

The Surah speaks about the choice between pure materialism and pure spiritualism, and then calls to weighing between materialism and spiritualism. There are some people that dedicated themselves to complete materialism, causing their hearts to harden (verse 16). There are others that dedicated themselves to spiritualism, compassion, and mercy, causing them to become monks (verse 27). Both paths were described as being, 'Sinners,' meaning, have transgressed against the manhaj of Allah which is balanced; regardless if they preferred materialism or spiritualism. Therefore, O Ummah of Muhammad, peace and blessings of Allah be on him, you are the Ummah of balance between worship, softness of hearts, and success in life.

THIS OCCURS VIA

1. A presentation of a group of Allah's Attributes which clarify the reality of His Divinity and shakes the hearts in a way that cures it of obstacles to faith and burdens. Also, it cleans it from greed in soul and wealth in the path of Allah and His paradise: verses 1-15.

2. Allah the Exalted reprimands the believers who did not reach the level that He wants, and warns them of the same destiny that the People of the Scriptures before them. Also, He the Exalted encourages spending in charity and reminds that true values are those of the hereafter, not this world. Also, He tells that His predestination encompasses them in this life, and His mercy shadows His allies throughout history, and it is not a sole possession of any People of the Scripture, as they claim: verses 16-29.

1 The reason behind this name is that iron is a symbol of strength, ownership of materialistic strength, heavily and developed industrial prowess, and modern weapons which the Muslims must possess and use to give aid to Allah's Religion, side by side with the aspect of spiritualism, in a very minutely balanced scale.

Surah al-Mujadilah[1](58)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah affirms that prayers and recitation of the Qur'an is not sufficient, but rather, one must have affiliation to the believers. This is the best affiliation, and must be in a unified scenario with all believers. This unity requires that the family and house also be unified and functional.

THIS OCCURS VIA

1. The Surah begins with the issue of a family on the verge of disunity, since the beginning of affiliation is having a unified and functional family and a wife that takes her rights, feeling that this religion honors her. This causes her to raise her children in having affiliation towards this religion. The woman is a pivotal subject in Islam: verses 1–4.

2. The Surah successively and gradually gives descriptions of Hizb al-Shaitan (The Party of Satan), meaning, the hypocrites, and clarifying their terrifying fate, due to their plotting against the Muslims and aiding the disbelievers: verses 5–21.

3. The Surah concludes by giving a clear image of whom Hizbu'llah (The Party of Allah) are, meaning, the believers who only affiliate themselves to Allah the Exalted, His Messenger, peace and blessings of Allah be on him, and the believers: verse 22.

1 Note that the first goal of section 28 is to train the individual and community in being affiliated to Islam and to free themselves of disbelief. Also, it speaks of the importance of social cohesion, so that this affiliation is truly and duly realized. Its message is, 'My affiliation, alliance, support, and love belongs to the believers.' Also, note that section 28, completely, speaks about the behavioral system of the new Muslim community which is being initiated in the Madinan society, all the while, training, perfecting, and preparing them to awaken in taking their worldwide and cosmic duties that Allah destined for them. Also, note that Surahs al-Mujadilah, al-Hashr, al-Saff, and al-Jumu`ah all call to unifying the Muslims, and present the issue of al-Wala wa'l-Bara (alliance and disavowal) in a detailed manner. Also, it presents the issue of familial cohesion and its importance in the social netword. Also, the issue of affiliation and Surah al-Munafiqun affirms that the thing that the hypocrites lose the most is affiliation. Surahs al-Talaq, al-Taghabun, and al-Tahrim speak about busying factors of the house and children which serve as impediments to complete affiliation.

Surah al-Hashr (59)

MAIN SUBJECTS & TOPICS OF THE SURAH

: This Surah was revealed during the Battle of Banu al-Nudhair, in order to accentuate two types of people: Those who affiliate themselves to Islam and free themselves from disbelievers, and those who are allied with the disbelievers, which is why the Surah mentions the traits of the hypocrites.

THIS OCCURS VIA

1. Allah's Ability is what defeated the Jews in their own selves first, then in their fortresses. This is always the fate of Allah's enemies: verses 1-5.

2. Allah the Exalted is the One that bestowed His favors on you, therefore, go back to none but Him, in orders or prohibitions (as in, have a unified source of legislation). Do not make allow the wealth to monopolize wealth, rather, it should be given to all, including the Muhajirun, Ansar, and their followers in goodness, as in, the best example of Muslims' affiliation towards one another: verses 6-10.

3. The affiliation of the hypocrites to the disbelievers is feeble and has no solid basis. They will not fulfil their promises; rather, they will turn away from them, just as Satan turns away from his allies: verses 11-17.

4. Reminding the believers to not be as those who have forgotten Allah's orders and the hereafter. Rather, they should also observe Taqwa and remember the hereafter: verses 18-20.

Surah al-Mumtahanah (60)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah asks the reader: Do you feel affiliation and alliance to Islam and Muslims? Is your affiliation to Allah the Exalted, His Messenger, peace and blessings of Allah be on him, and the believers? Is your love for those this religion and all those who ascribe to it? Do you have the urge to aid the religion and its people and show enmity to and free yourself from disbelief and its people, even if they are the closest individuals to you? If you do not have these feelings, and if you do not move in this way, then you have a problem in faith, because alliance and disavowal is one of the roots of Tawhid.

THIS OCCURS VIA

1. A commentary on the story of Hatib bin Abi Balta`ah, may Allah be pleased with him, before the conquest of Makkah, which emphasizes a few importance principles as it pertains to alliance and disavowal:
   - There is no alliance or love between the believers and disbelievers, even if they are the closest individuals: The failure of Hatib bin Abu Balta`ah, may Allah be pleased with him, in the test: verses 1-3.
   - Alliance and disavowal is a fundamental aspect of Tawhid according to all prophets, peace be on them, and the believers: The success of Ibrahim, peace be on him, in the test: verses 4-6.
   - There is no conflict between showing enmity to the disbelievers and between justice in dealing with non-Muslims, in hope of their guidance: The test of the Muslim in balancing the two: verses 7-9.
   - Clarifying how to deal with the believing women who migrate: Test them to ascertain their truthfulness: verses 10-13.

Surah al-Saff (61)

MAIN SUBJECTS & TOPICS OF THE SURAH

The Surah clarifies the issue of affiliation and alliance, and that of the qualities of the true believer is that they aid their religion and fight to raise the Word of Allah. This only occurs by affiliation and alliance to this Religion. Therefore, the Surah is a call to affiliating oneself to Islam and aiding this religion. It begins and concludes with this meaning, clarifying that the issue of affiliation and alliance is one of the core fundamental beliefs of this religion which all prophets, peace be on them, propagated.

THIS OCCURS VIA

1. Clarifying that the religion of the Muslim is the divine manhaj that Allah prescribed for mankind in its final shape and form, as Allah the Exalted Wishes to make it apparent on all religions, specifically after the People of the Scriptures failed in carrying the truth. The disbelievers go against this manhaj and wish to overcome and destroy this religion: verses 1-9.

2. The Muslim must carry the trust of this creed and fight to protect it, along with their Muslim brethren. They should also be sincere to Allah the Exalted in statement and action, so that they all are victorious in this life and the hereafter, just as those of the previous nations that carried the trust were successful: verses 10-14.

Surah al-Jumu'ah (62)

MAIN SUBJECTS & TOPICS OF THE SURAH

This is the Surah of congregational gathering of the Muslims, an example of which is Jumu`ah prayers, which has many roles and goals, such as that it is the day of Muslim unity, reminding the Ummah of affiliation and alliance to Islam and the Muslims, and shunning being busied by the Dunya, which led the Jews to strip themselves of the trust of carrying the religion.

THIS OCCURS VIA

1. Solidifying the fact that the Muslim community is the one that was chosen to carry the trust of the creed, after Allah the Exalted favored them with the final Prophet, peace and blessings of Allah be on him, and after the Children of Israel failed in carrying the trust: verses 1-8.

2. Guiding the Muslim community in that they should not be distracted by the Dunya or wealth from the true materials in this life and the hereafter: verses 9-11.

Surah al-Munafiqun (63)

MAIN SUBJECTS & TOPICS OF THE SURAH

1. A violent campaign against the hypocrites which exposes their role in dissolving affiliation and alliance to this religion. Also, exposing their corrupt morals, lies, schemes, and maneuvers. Also, exposing their inward hatred for the Muslims, plots, wickedness, cowardice, and lack of insight: verses 1-8.
2. Warning the Muslims from having even the slightest similarity or moral characteristic that the hypocrites are characterized by, such as being busied with wealth and children in favor of spending in the Sake of Allah, because this distraction is a negative influential factor as it pertains to affiliation and alliance: verses 9-11.

Surah al-Taghabun[1] (64)

MAIN SUBJECTS & TOPICS OF THE SURAH

1. A call to the correct creed via mention of effective issues in the cosmos and the human soul. Also, censuring the disbelievers through mention of resurrection, reminding them of the fate of previous beliers, and warning them from the punishment of the hereafter: verses 1-13.
2. Notifying the believers and urging them to give charity. Also, warning from stinginess and being busied and tested be one's wives, children, and wealth: verses 14-18.

1 Surah al-Taghabun, al-Talaq, and al-Tahrim all are Surahs that revolve aroud one topic, namely, the dangers of the trials of children and wives and those trials acting as a cause to impede or distract from the main topic of the Muslim, as in, the topic and issue of affiliation and alliance to Islam and Muslims.

Surah al-Talaq (65)

MAIN SUBJECTS & TOPICS OF THE SURAH

1. By default, in Islam, the teachings indicate one must preserve the unity of the family unit, which acts as a beginning point towards affiliation and alliance. However, if divorce occurs, all parties involved must still maintain affiliation and Taqwa of Allah the Exalted, in order to preserve the cohesion of the Muslim community.
   - This is why encouragement that one has Taqwa is shown in a number of instances, such as:
   - Clarifying the rulings of divorce which were not specifically mentioned in Surah al-Baqarah.
   - Urging that one show tolerance, compromise altruism, and Taqwa of Allah. Also, clarifying the rewards of that, from Allah, the Owner of Creation, Sustenance, and Facilitation, namely, ease and removal from distress: verses 1-7.
2. Warning against obstinacy and what it leads to, in terms of punishment from Allah the Exalted, making matters hard, and drawing Allah's tradition of destroying those who transgress against His orders: verses 8-12.

Surah al-Tahrim (66)

MAIN SUBJECTS & TOPICS OF THE SURAH

1. Since wealth and children are a trial, and since some of them are enemies, beware of them and be keen on saving yourselves and your spouses from the fire (verse 6). The strong family and intelligent woman is the basis of affiliation and unity within the Ummah. Then:
   - Urging female heads of the house to repent to Allah from any possible shortcomings which might have occurred regarding the family.
   - Urging heads of the house to educate and raise their family and children, and to save themselves and their families from the punishment of the hereafter.
   - Urging to defend the Muslim family from the disbelievers and hypocrites: verses 1-9.
2. Clarifying the importance of the role of the righteous woman in carrying the trust of religion, while also clarifying the concept of individual liability, even within a single family: verses 10-12.

Surah al-Mulk[1] (67)

MAIN SUBJECTS & TOPICS OF THE SURAH

Clarifying the reality of Allah's Dominion, Ability, and Knowledge, via:

- A presentation of Allah's signs in life, death, the heavens, and whatever is in the heavens: verses 1-5.
- Reminding and scaring of the punishment of hellfire, the worst abode: verses 6-11.
- Allah's Knowledge is All-Encompassing and includes the seen and unseen: verses 12-14.
- Allah's signs, favors, and great and encompassing blessings which fill the heavens and earth and surround mankind and creation testify to His Lofty Attributes: verses 15-24.
- Reminding mankind that they will be resurrected, fathered, and accounted for these favors, then will be given their recompense, either paradise or hellfire. This is all in accordance with Allah's All-Encompassing Knowledge. Dominion belongs to Him, Alone, and He is Able to do all things: verses 25-30.

1 Note that the entirety of section 29 is: Be a caller to Allah the Exalted. If you want to call people, you must first be aware of what you are calling to, namely, Tahid, resurrection, and prophethood. Also, you must be aware of everything that emanates from that, in terms of conceptualization, manners, behavior, dealings, values, and balancing scales in the Muslim life. Also, you must know, before all else, the Magnitude and Magnificence of Allah the Exalted. Also, note that Surahs al-Mulk, al-Qalam, al-Haqqah, and al-Ma`arij all clarify the qualities and attributes of the caller, that Surahs Nuh and al-Jinn are two examples of proselytiezers from mankind and Jinn, and that Surah al-Muzzammil clarifies the provisions of the caller. Also, note that Surah al-Mulk fixates on the knowledge-based attributes of the caller, namely, knowledge of Tawhid, resurrection, and prophethood.

Surah al-Taghabun[2] (68)

MAIN SUBJECTS & TOPICS OF THE SURAH

Clarifying the manners of the first example of the caller, namely, Muhammad, peace and blessings of Allah be on him, and consoling and solidifying him in proselytization: verses 1-7. This occurs via:

- A presentation of the censured attributes of the jesting beliers who are deceived by wealth and children. Also, warning the caller from these mentioned attributes: verses 8-16.
- Reminding of the final result of arrogance and lack of giving dues in response to favors. Also, warning from this quality: verses 17-33.
- Some argumentation that challenges the disbelievers and threatens them with punishment in this life and the hereafter: verses 34-47.

2 Note that Surah al-Mulk focuses on the knowledge-based qualities of callers which Surah al-Qalam focuses on moral qualities. Surah al-Haqqah focuses on admonitory qualities, and Surah al-Ma`arij focuses on the devotion and worship-based qualities. Also, note that Surah al-Qalam was revealed after Surah al-`Alaq, which states: Know your Lord, meaning, acquire knowledge. Then, Surah al-Qalam was revealed, which states: Verify your knowledge and record it with pens, as in, writing. It also said: Rectify your manners so that you can convey the message with knowledge and good manners.

Surah al-Haqqah (69)

MAIN SUBJECTS & TOPICS OF THE SURAH

- Reminding of the hereafter is an important admonitory quality of the caller: verses 1-3.
- A presentation of the deaths of the beliers in this life and their terrifying fate in the hereafter, in contrast with the fate and destiny of the believers: verses 4-37.
- Sure warning and severe seizure of all those who take matters of religion in jest or changes, regardless of whom they might be, even if the Messenger Muhammad, peace and blessings of Allah be on him, himself. This is to show and clarify the seriousness of this religion and what it represents, namely, truth, steadfastness, and stability: verses 38-52.

Surah al-Ma'arij (70)

MAIN SUBJECTS & TOPICS OF THE SURAH

- A presentation of realities of the hereafter and what they contain, namely, recompense, terrors, punishment, and humiliation of the soul of the disbeliever: verses 1-18.
- A presentation of the qualities of believing and disbelieving souls, respectively, in dealing with tests in this life, each of which respectively necessitates their fate in the hereafter. Also, presenting the worship-based attributes of callers, similar to the way Surah al-Mu'minun does: verses 19-35.
- A presentation of a scene of proselytization in Makkah which contains mockery, ridicule, contempt, and belittling of the belying disbelievers. Also, threatening them that they will be humiliated, disgraced, and defeated on the Day of Resurrection and Accounting: verses 36-44.

Surah al-Nuh (71)

MAIN SUBJECTS & TOPICS OF THE SURAH

- The art of proselytization and using its entire means.
- Beware of despair in proselytization.
- A presentation of the great caller who called to Allah for 950 years, namely, the Prophet of Allah, Nuh, peace be on him, whose experience is shown through his struggle, suffering, patience, and persistence, without any recompense but Allah's Pleasure. This experience serves as a solidifying factor for the Prophet, peace and blessings of Allah be on him, and the Muslim community, in order for them to perform the obligation of proselytization and being patient in doing so:
    - Focusing on the reality, root, and essence of proselytization, namely, Tawhid, the message, and resurrection: verses 1-4.
    - Devotion in proselytization, even at night: verses 5-9.
    - Beginning with arousing interest: verse 10.
    - Glad tidings: The obedient slave is provided with all they love in this life: verses 11-12.
    - Reminding of Allah the Exalted, His Greatness, and Ability in the cosmos, similar to Surah al-Mulk. Also, reminding of the hereafter, similar to Surah al-Haqqah: verses 13-20.
    - Warning from the trials of wealth and children: verses 21-25.
    - Supplication is one of the focal points of proselytization: verses 26-28

Surah al-Jinn (72)

MAIN SUBJECTS & TOPICS OF THE SURAH

Another example of callers are Jinn that believe in Allah, and clarifying that callers among the Jinn use the same methods in proselytization mentioned in Surah Nuh, and most prominent of which is causing fear (verse 15) and inciting arousal (verse 16).

This occurs after presenting the affirmation of the world of the Jinn regarding the truth of the Prophet, peace and blessings of Allah be on him, regarding Tawhid, resurrection, and the message. Also, correcting concepts regarding the Jinn within people:

- They are creations that are actually present.
- They are susceptible to being influenced by the Qur'an, being guided, having recompense, being rewarded, and receiving punishment.
- They do not know the unseen, and they have no connection to the heavens.

Surah al-Muzzamil[1] (73)

MAIN SUBJECTS & TOPICS OF THE SURAH

- A Supreme and Noble call to undertake a great responsibility, in preparation for carrying the trust of proselytization. The caller needs spiritual provisions to aid them in proselytizing. There are provisions that aid in the task; praying by night strengthens the heart, brings one closer to Allah the Exalted, and provides strength in faith, which helps in facing and being patient in the difficulties of proselytization: verses 1–10.
- Mention of the story of Pharaoh, this tyrannical, obstinate, arrogant individual. Proselytizing this type of person needs aid from Allah the Exalted, as well as great patience on behalf of the caller, until the time comes when Allah the Exalted seizes the arrogant tyrants disastrously: verses 11–19.
- Despite the Surah being Makkan, it mentions fighting and warring, to show the Sahabah that they are a nation of Jihad, and will perform Jihad to raise the Word of Allah the Exalted High. Praying by night will aid in this task: verse 20.

1 The slow rhythm in Surah al-Muzzammil is similar to the night and prayer by night, while the fast rhythm of Surah al-Muddathir is similar to movement and energy in proselytization.

Surah al-Muddathir[2] (74)

MAIN SUBJECTS & TOPICS OF THE SURAH

- Administering the responsibility of proselytization and warning. After you know the Magnitude of the One you are calling to, the attributes of the caller, that one of the main means of proselytization is knowledge, manners, and remembrance of the hereafter, examples of callers, and that praying by night is the spiritual provisions of the caller, you can now warn your people and call them, all the while, remembering to Honor Allah's Magnificence in your soul, because He will rectify your affairs and aid you: verses 1–10.
- A scene and example of obstinacy, arrogance, and evil plots, on part of the disbelievers who belie the call. Also, giving them terrifying threats in recompense for their plots, arrogance, and their failure in Allah's test of them: verses 13–31.
- Threatening and warning the beliers in that they will be directly warred against by Allah the Exalted, and face punishment of the hellfire in the hereafter. Also, showing amazement at their fleeing from the truth to the punishment of the Dunya and hellfire in the hereafter. This, in contrast with the people of paradise: verses 32–56.

2 The fast rhythm of Surah al-Muddathir is similar to movement and energy in proselytization, while the slow rhythm in Surah al-Muzzammil is similar to the night and prayer by night.

Surah al-Qiyamah[1] (75)

MAIN SUBJECTS & TOPICS OF THE SURAH

- Reminding of resurrection, gathering, meeting Allah the Exalted, accounting, rewards, and punishments: verses 1–15.
- If they do not respond to the call, then know that they will die, and that you will die. Therefore, persist in proselytization, because the matter is in the Hands of Allah the Exalted, and the preservation and interpretation of the Qur'an is entrusted to Allah the Exalted. Also, Allah the Exalted will account everyone, some going to paradise, and some going to hellfire: verses 16–25.
- Reminding of death and the ending, and a presentation of absolute realities of death and what comes after death. All are under the Dominance of the Giver of life, the Taker of life: verses 26–40.

1 Both Surahs al-Qiyamah and al-Insan say, O caller, leave the matter to Allah. Surah al-Mursalat says, O you who have belied the call, "Woe, on that Day, to the beliers."

Surah al-Insan[2] (76)

MAIN SUBJECTS & TOPICS OF THE SURAH

- Calling mankind to think about their origins, resurrection, and fate. Also, calling them to reflect on Allah's Wisdom in creating, guiding, and granting freedom to mankind. Mankind chooses their own fate, and is responsible for the outcomes and results of their choices. Allah Said, "Indeed, We guided him to the way, be he grateful or be he ungrateful." Either one chooses the path of the righteous or the path of the disbelievers. Also, presenting the attributes and fate of each respective party: verses 1–22.
- Guiding and advising the Prophet, peace and blessings of Allah be on him, and callers in that they should be steadfast in proselytization. Allah is Saying, 'Your responsibility is proselytization, and Mine is guidance.' Therefore, the caller must show patience in proselytization, in wake of the disbelievers, as in, those who desire this world. The caller must await Allah's Judgment, as to Him belongs Absolute Will, Complete Knowledge, Utter Wisdom, and Encompassing Wisdom: verses 23–31

2 Both Surahs al-Qiyamah and al-Insan say, O caller, leave the matter to Allah. Surah al-Mursalat says, O you who have belied the call, "Woe, on that Day, to the beliers."

Surah al-Mursalat (77)

MAIN SUBJECTS & TOPICS OF THE SURAH

A trial which frightens the human heart which faces them with a storm of questions, denunciations, and threats.

THIS OCCURS VIA

1. A tour of resurrection: verses 1–15.
2. The deaths of those who remained back in disbelief: verses 16–19.
3. The initial creation: verses 20–24.
4. Creation of the earth: verses 25–28.
5. The fate of the beliers and the fate of the pious: verses 29–50.
6. Therefore, the one that does not believer after this is the miserable and is at loss.

Section 30 - Juz 30

FROM SURAH AL-NABA' (78) TO SURAH AL-NAS (114)

This entire section revolves around:

- Allah's signs in creation, life, and the initial creation.
- Allah's signs in the perceivable cosmos and encompassing horizons.
- Allah's signs in the human soul.
- Allah's signs in human history, and the deaths of the beliers who remained back in disbelief.
- Allah's miraculous revealed signs contained within His Noble Book.

This is used as evidence for:

- Tawhid.
- The message.
- Resurrection.

It presents absolute facts regarding the following scenes:

- The ending, death, and the conclusion.
- Resurrection and the massive cosmic alteration.
- Accounting, recompense, reward, and punishment.

Therefore, O mankind:

- Be connected to your Lord, obey Him, and carry His message.
- Correct your creed, heart, and actions, and you will cause your ending and hereafter to be good.

Surah al-Naba' (78)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on affirming and establishing resurrection and recompense by using evidences and proof.

Surah al-Nazi'at (79)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on shaking and scaring belying hearts of resurrection and accounting, via presenting scenes of death, resurrection, gathering, and standing before Allah.

Surah al-'Abasa (80)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on the reality of the call of the Qur'an, its Nobility, and its High Status.

Surah al-Takwir (81)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on conceptualizing resurrection via the unbinding of the cosmos, after it was precisely bound.

Surah al-Infitar (82)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on conceptualizing resurrection via the disarray of organized creations, and their change in course and situation.

Surah al-Mutaffifin (83)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on clarifying the situations of people in the scales and positions in the hereafter.

Surah al-Inshiqaq (84)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on conceptualizing resurrection via the submission and yielding of the cosmos before the commands of its Lord.

Surah al-Buruj (85)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on showing Allah's Strength and All-Awareness. Also, Allah's warning to those who wait and watch the believers that He will punish them severely.

Surah al-Tariq (86)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on showing Allah's Effective Watchfulness and Absolute Ability.

Surah al-A'la (87)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on reminding the souls of the favors of Allah, the Most High, and how they connect with the hereafter, as well as purifying souls from being connected to the Dunya.situation.

Surah al-Ghashiyah (88)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on reminding souls of witnessing Divine Ability in punishment and bliss.

Surah al-Fajr (89)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on presenting scenes of Allah's Greatness and Divine Ability in the cosmos and the situations of people.

Surah al-Balad (90)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on mankind being between disbelief and punishment and ascending the ladder of mercy and faith in this life and the hereafter.

Surah al-Shams (91)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on accentuating Allah's signs and favors in the horizons, souls, and the situations of souls.

Surah al-Lail (92)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on clarifying the difference between the signs and souls, and the actions of the souls.

Surah al-Dhuha (93)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on Allah's Protection of His Prophet, and favoring Him with the blessing of revelation, and His continuation of that favor on him.

Surah al-Sharh (94)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on Allah's Completing His favor on His Prophet, by causing relief from worry, trouble, and hardships, as well as what necessitates these things.

Surah al-Tin (95)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on the worth and honor of mankind being in their religion, and their lowness and degradedness without their religion.

Surah al-'Alaq (96)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on clarifying the completeness of mankind through knowledge and revelation, which causes the slave to be connected to and humbled before their Lord. Lack of knowledge necessitates the complete opposite.

Surah al-Qadr (97)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on clarifying the greatness of Lailat al-Qadr as well as what has been revealed during it, namely, the Qur'an.

Surah al-Bayyinah (98)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on the worth and value of the Messange of Muhammad.

Surah al-Zalzalah (99)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on shaking and scaring heedless hearts, so that they become aware and certain of accounting and minute counting of actions.

Surah al-'Adiyat (100)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on clarifying the reality of mankind without faith.

Surah al-Qari'ah (101)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on frightening hearts, so that they remember the terrors of the Day of Resurrection

Surah al-Takathur (102)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on reminding those who are busied with the worldly life about death and accounting.

Surah al-'Asr (103)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on clarifying the reality of profit and loss in life. Also, it notifies of the importance and value of the time which mankind lives in.

Surah al-Humazah (104)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on threatening and promising punishment to those who are arrogant and jest.

Surah al-Fil (105)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on how Allah the Exalted protected His Sacred Sanctuary as a favor and as evidence for those being addressed

Surah al-Quraish (106)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on how Quraish was favored with unity and elevated status.

Surah al-Ma'un (107)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on clarifying the qualities of those who belie religion and the hereafter.

Surah al-Kawthar (108)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on how the Prophet, peace and blessings of Allah be on him, was favored with presents and much goodness which is specific to him.

Surah al-Kafirun (109)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on establishing and emphasizing unifying Allah in worship and disavowing oneself from polytheism.

Surah al-Nasr (110)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on clarifying the outcome of Islam, in that it will be victorious and earn conquests, and by clarifying what must be done when that occurs.

Surah al-Masad (111)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on threatening those who oppose the religion with humiliation and punishment in this life and the hereafter.

Surah al-Ikhlas (112)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on establishing that Allah is One in His Perfection, and that He is Transcendent above all deficiencies.

Surah al-Falaq (113)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on how to protect oneself and resort to Allah with regards to apparent evils.

Surah al-Nas (114)

MAIN SUBJECTS & TOPICS OF THE SURAH

This Surah focuses on how to protect oneself and resort to Allah with regards to the evils of Satan, his whisperings, and hidden evils.

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